

Sociology and Social Research

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SOCIOLOGY AND SOCIAL RESEARCH

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SIZE OF COMMUNITY AS A FACTOR IN MIGRATION

WILLIAM FIELDING OGBURN

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● In 1938 Dr. Jane Moore discovered that the population of Stockholm, born elsewhere in the province, came in greater proportions from towns than from agricultural communities.¹ This discovery was something of a surprise to Americans, who were accustomed to thinking of peasant, that is, farm immigrants from Europe settling in the large cities of the United States, of the automobile plants of Detroit being filled with workers from farms of the southern states, and of the Negro populations of New York and Chicago coming from the rural regions of the deep South. This, however, was only an impression, for the statistics of foreign-born immigrants had never been classified by size of place of departure; and in the United States there were no statistics of internal migration until 1940. It was not definitely known whether the migrants from the southern states came from farms, towns, or cities. The legend was that of the farm boy going to the city.

From the data of the census of 1940,² it is possible to see whether the generalization for Sweden is true for the United States. If we classify places of over 100,000 population as large cities, those of 2,500 to 25,000 as towns, and smaller places as rural, then of the families of 1940 migrat-

¹ Jane Moore, *Cityward Migration* (Chicago: The University of Chicago Press, 1938), p. 57.

² Population and Housing, Families, General Characteristics, U.S. Bureau of the Census. "Migrants," as the term is used in this article, are defined as heads of families whose 1935 residences and 1940 residences were in different counties, or who moved to or from a city of 100,000 or more within the same county.

ing since 1935 to the large cities from towns and rural communities, 49 per cent came from the towns and 51 per cent from rural communities. But 36 per cent of the families living in town and rural regions lived in towns and 64 per cent were rural. So the towns, with a family population of 36 per cent and 51 per cent of immigrants, contributed more than their quota of immigrants by 36 per cent, while the rural communities failed by 20 per cent to furnish their allotment. In the United States then as in Sweden, the incomers to the big cities are relatively more from the towns than from the rural communities.

Dr. Moore was able to hold distance constant with the Swedish data, which we are not able to do with the American. But even if distance is not held constant, it is interesting that the migrants to big cities come proportionately more from the towns than from the rural regions, for the popular impression on the subject is not refined for distance.

The generalization holds not only for the big cities but for the urban communities of all sizes from 2,500 on up (not including unincorporated places). The urban communities of all sizes above 2,500 contribute to themselves migrants 24 per cent more than their share, while the rural communities fall short by 25 per cent. As to distance, in the case of all the urban communities, it would seem that the rural population would be about as close to them as other communities would be.

Migration is sometimes analyzed in terms of "pull" and "push." In this discussion there is assumed a pull toward the cities with a push from the towns and a different push from the rural regions. It is generally thought that the push from the rural regions is greater than the push from the towns because of the low incomes on the farms. If the standard of living is lower and harder on the farms, then we should expect on the basis of push alone

greater numbers to the cities of migrants from rural regions than from the towns, which, however, is not the case. Cities attract more from cities than from farms despite the push from farms.

Dr. Moore found that those born in agricultural communities and living in Stockholm generally came to the big city, not directly but by way of the towns. This was in conformity with her theory that this selection of migrants was on the basis of similarity of environment. Considerable evidence was presented to support the idea. Several studies in the United States have shown that it is the young people with more schooling who migrate to larger places,³ and it has been said that the possession of skill and education makes it easier for a person so equipped to adjust to the city life than for a person less well equipped. That one would move to a place similar to, rather than different from, that where one had worked and lived previously seems natural.

This point of similarity of environment may be examined from the American data. In making this examination it is assumed that places of the same size are more nearly alike than places differing in size. On the average, for wide varieties of size this is probably true, though there may be individual exceptions. The Bureau of the Census presents migration data for villages up to 2,500 by source of origin, whether urban or farm. Thus, 57 per cent of the migrant families to villages came from urban places of over 2,500 population, 28 per cent from villages, and 15 per cent from farms. But the number of families in the United States was 59 per cent urban, 21 per cent village, and 20 per cent farm. Thus, to the villages the urban communities failed to supply by 4 per cent their proportionate share, the farms lacked 25 per cent of providing their proportion, while the villages themselves contrib-

³ For a summary of these studies see Dorothy Swaine Thomas, *Migration Differentials*, Social Science Research Council.

uted 25 per cent more than their share. In other words, villages tend to receive proportionately more of their new families from other villages than from the farms or from larger places. Like attracts like.

A similar conclusion is reached when the migration to farms is examined by origin. Of the migrants to farms, urban places contributed only 49 per cent of their proportion, the villages only 59 per cent, while other farms furnished 200 per cent more than their share. Thus, farmers on recently occupied farms come from other farms more than from villages and from urban places. Similarly, to urban places of residence, other urban communities contributed in migrant families 24 per cent more than their share, while the villages contributed 13 per cent less than their share and the farms 25 per cent less.

Thus, if the populations of urban places, of villages, and of farms were all the same, then the migrants to urban places would come in the main from urban places, the villages would be recruited more from other villages, and the new occupants of farms would be largely from other farms. Hence, there is a tendency for an environment to attract migrants from a similar environment rather than from a different one, as based upon these three categories of size.

We have shown the attraction between places of similar size with three gradations of magnitude. More gradations are possible. These will be examined next. The census of 1940 shows the number of families migrating to each city of over 100,000 population from places of the six different sizes shown in Table I. It is seen from this table that the proportions of migrant families from these places of different sizes are not the same as the proportions of families residing in the places of different sizes. The cities of 100,000 and over contribute 21 per cent more than they would have if their contribution had been in proportion

to their population in families. If cities of a given size attracted immigrants in greater proportions from cities further removed in size, then we should expect the figures in the bottom row of Table I to be in descending order—that is, migrants from the bigger cities should be in greater proportions than those of the towns. But such is not the case. The towns of 2,500 to 10,000 and of 10,000 to 25,000 contribute more in proportion than do the cities of larger size. In other words, families from towns and small cities tend to go to the big cities more than do families from the medium-sized cities. When cities are broken down into fine gradations, the generalization under discussion does not seem to hold.

In explanation, it should be said that it seems hardly reasonable to expect the size of a community to be the

TABLE I

DISTRIBUTION BY PER CENT OF TOTAL OF RESIDENT FAMILIES IN, AND OF MIGRANT FAMILIES TO, CITIES OF MORE THAN 100,000 POPULATION ACCORDING TO PLACES OF DIFFERENT SIZES IN THE UNITED STATES IN 1940

	100,000+	25,000—100,000	10,000—25,000	2,500—10,000*	—2,500*	Farm
Percentages of all resident families	30	12	8	9	21	20
Percentages of all migrant families	36	16	11	12	17	8
Excess and deficiency of migrants over quota. (Figures in first row divided into figures in second row.)	1.21	1.29	1.40	1.36	.81	.41

* Figures in the fourth column are for urban places under 10,000, meaning all incorporated places over 2,500. Those figures in the fifth column are for those places called rural nonfarm.

sole determining factor in migration. There are other factors such as push and distance. The influence of distance has been measured by Stouffer,⁴ and he shows that not only is distance a factor but also the number of intervening localities receiving population. Thus, in addition to size (similarity of environment) there are factors of push, distance, and intervening opportunities. Hence these factors may be the reason why migration to big cities is more, in proportion to population, from the smaller towns and cities than from the big cities, as shown in the bottom line of Table I.

To discuss this point further, it is quite probable that the bulk of migration to a town of 100,000 or larger comes from the surrounding trade area usually with limits around 200 or 250 miles away. In this trading area there are probably relatively few cities of 100,000 population. Hence, if this observation be true, then distance would operate against cities of 100,000 contributing migrants to other cities of 100,000 and explain the low quota in the bottom line of Table I. On the other hand, in this trading area there would be cities of 25,000 to 100,000 and many smaller cities and towns; so that short distances would seem to favor the large quotas from smaller cities and towns to the big cities, as shown in the bottom line of Table I.

Also, if size of a community as a factor in migration rests on similarity of environment, it is quite probable that the relationship between size and similarity is not linear. It may be that a city of 25,000 may in environment be more like a city of 75,000 population larger—that is, a city of 100,000—than a village of 1,000 is like a city of 24,000 population larger—that is, a city of 25,000. Hence,

⁴ Samuel A. Stouffer, "Intervening Opportunities: A Theory Relating Mobility and Distance," *American Sociological Review*, 845-67, December, 1940.

places of 70,000 or 25,000 might contribute migrants quite readily to a city of 100,000 on the basis of similarity, while a village of 1,000 would not.

Therefore, the influence of size as a factor in migration may be obscured when cities are broken down into different sizes—obscured because of distance, intervening opportunities, and push. But, when the classification is on the basis of urban, village, and farm, the influence of size is demonstrated despite other factors.

SOCIAL RECONSTRUCTION VIA EDUCATION

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● Our present systems of education are not a little responsible for making possible our wars. This war is being fought in the schools as much as on the battlefields. That is why the Axis nations have deliberately tried to destroy educational institutions in the occupied countries, or at least to shape them for their own baleful purposes. There are many who think that the United Nations, in retaliation, must destroy the educational systems that produced nazism and fascism. Without going that far, there are others who realize that education in the countries we are now fighting must undergo change after the war is won if we are also to win the peace. There are some people, moreover, who realize that reconstruction is not a one-sided problem concerning the Axis nations alone, but that it will also have far-reaching consequences on the economic, political, and educational institutions of the United Nations. Provincial traditions will have to be superseded by international values if there is to be an era of peace, and in the process of reconstruction education must play a vital role.

Education cannot function properly, however, if the fundamental changes that are inevitable in society are neglected by industrialists, financiers, politicians, and, not least, by educators themselves. Education has too commonly been regarded as the conservator of culture and social systems rather than as an agency for reform. Education may be used to direct change or to maintain the *status quo*. It has been, and still is, the intention of the Axis nations to use education as an agency for propaganda, to regiment the teachers to carry out the dictates of the conquerors, to eradicate free intellectual activity, and to har-

ness intelligence to the will of the state—in short, to make education an agency of fixation rather than of progress for countless millions of people reduced to subordination. The United Nations, we are told, would use education for purposes exactly opposite those of the Axis, and particularly to foster international understanding and cooperation.

The re-education of Germany and her Axis partners and the moral and spiritual regeneration of these peoples will be of no less importance than their physical disarmament. Not a little re-education will be essential within the United Nations if they are to become leaders for peace. Re-education within any country, even our own, is far from a simple matter. It amounts to an educational or psychological disarmament, and, like military disarmament, it will be effective and safe only when it is universal. So far there has been no genuine effort on a world-wide basis to use education for the promotion of sound international relations. Nor are the United States and the United Nations any too well prepared for the issue. It is still necessary to develop an informed and aroused public opinion in favor of peace and reconstruction, including, among other factors, a recognition of the function of education in winning the peace.

Our views economically, politically, and educationally have been self-centered; our community of interest has been circumscribed and limited to the nation. So lacking in capacity for world leadership were the American people at the time of the formation of the League of Nations that we refused to join the organization, and thus placed it under serious disadvantages. In spite of such expressions as the Atlantic Charter, the Connally Peace Resolution, and the Moscow Declarations, it remains to be seen whether the American people are ready to cooperate on a world-wide basis in terms that will have to be different

from those current a generation ago. Incidentally, the resolutions and conferences that have been publicized to date indicate little deviation from ideas of national sovereignty, imperialism, militarism, and other factors which have led to war in the past, and may do so again unless our education exposes them in their proper light.

In the present situation, we cannot escape the view that unless the Nazi system is extirpated and unless the traditional militarism dominant in Germany and its supporting elements are overthrown, there is no hope for a peaceful Europe. A similar observation would apply equally well to Japan and other enemy countries. Nazism and fascism *are* militarism more than anything else and, no doubt, can be exterminated only by the military strength of the United Nations. The real issue is not one of ideologies, however, but of War *versus* Peace; and unless all peoples, the United Nations included, undertake a new educational program for reconstruction under rational leadership, militarism will soon emerge with more dreadful weapons than ever. War is utterly irrational, and the only way to cope with it is through rational control.

Nor would a Carthaginian peace be the solution—that is, to destroy the nations in the Fascist camp so that they will not rise again. So interdependent is the world that a punitive peace would mean disorganization. The Treaty of Versailles has already shown us the futility of such a peace. The recuperative powers of Germany and Japan would make short work of a Carthaginian peace. Furthermore, the Western world is too civilized to enforce, very long, a punitive peace. The alternative is a peace based on mutual understanding and cooperation rather than on prejudice and force. Any peace worthy of the name must be one that the United Nations and Axis powers alike will uphold for mutual advantage. It will not be a peace which gives any nation advantages at the expense of others. The

keynote of education for peace will have to be international, and our economic, political, and other social institutions will have to be overhauled and reoriented accordingly.

Is it possible to provide a universal educational program to meet such a crisis? If this means one program, one standard for all countries, the answer is No. Education in any country is conditioned by the whole life of that country and the major interests it pursues. The school is an indigenous institution and cannot be bodily transplanted to other societies without creating maladjustment and disorganization. In any country the school requires a complete knowledge of the community in order to adapt its program to serve community needs. Community and school must work together. So fundamental is this principle that imperialist countries, whether British, French, Dutch, American, or some other, have found it necessary and advantageous to preserve the essential and best elements of the cultures of the natives in Africa, Oceania, and elsewhere. While exposing the natives to the cultural contributions of Western civilization, it has been found that the indigenous cultures must not be forgotten, or disorganization results. Religion, morals, social and economic and political philosophies are functions of a given culture. Since there are no absolute standards in these institutions, and since there are innumerable local and national variations in culture, no one educational standard can be adopted. What is right and what is wrong depends upon the culture of any people concerned. What may work in one society, even as a form of democracy, may not be suitable for another society. It, therefore, remains clear that peoples must choose the changes to be made in their culture rather than be subject to enforced change, and it is the function of education to provide for rational choice. Not only does this principle obtain for the more

backward peoples and the colonies in various empires where a shift from direct to indirect rule has required a recognition of local culture, but it applies particularly where more advanced peoples are concerned. Through education for rational improvement the purpose should be to make not only better Africans or Malaysians or Filipinos but also better Britons or Americans or French or Dutch or Germans or Japanese.

There are various levels of education, as one compares the rich and powerful nations with the poorer nations that will need help if they are to rise in standards; there are colonies that lag far behind the educational opportunities offered within the mother country; and there are backward peoples who get practically no education in the Western sense of the term. Mass education varies greatly from country to country not only in extent but in quantity and in kind. Even within some of the major countries there is considerable variation, as is apparent within the United States. Furthermore, when schools are not very democratic within nations known as democracies, and when the opportunities for education are far from equal within nations that would be our leaders, it is rather presumptuous to speak of democratizing educational opportunities and standards as a world-wide objective; and perhaps the idea is utopian.

The character of an educational system is determined largely by the politics of the group or nation that it serves. The educational standards are apt to be neither better nor worse than the economic and political institutions of a people. Whatever their nature, the political institutions are shaped and molded in a cultural environment, which in turn has a tradition. While the First World War did change education to some extent, our educators have given too little attention to factors hastening a world-wide revolution, of which the Second World War is a part, and our

economic and political leadership has been equally blind. It is unfortunate that within the educational system there are so many individuals who are habitually resisting change, and who think it is their function to maintain the *status quo* or even to be reactionary. Even more significant, there are agencies of control that have warped educational programs in order to protect their special interests; and, even now, when we face the problems of reconstruction after the war, it would not be to their interest to support a new educational program to foster international good will and understanding instead of competition, strife, and war. If we are to have instruction to instill new meanings associated with peace instead of war, it will be necessary to circumvent those who would control education in their own interest. It will be necessary to shake off the influence of pressure groups and political factions that are in no sense constructive. It will be necessary to have academic freedom, without which an international program of education is unthinkable.

As further evidence of control with bias, educational systems in many countries in the Western world have not been primarily concerned with the welfare of the masses; for the most part, the masses are expected to keep their places and not seek higher status. Political and intellectual careers have been reserved for the elite class. During the last generation, when the key word in the educational program in Europe and the United States has been "democratization," there has been a wide gulf in educational advantages in Great Britain and the United States, also in France, Germany, Italy, and other countries. It is said that in England there is a trend away from differentiation in education as between the so-called public schools (which, in spite of their name, have been private and available only to the elite) and the elementary schools open to the masses. There are reasons, however, for think-

ing the promised changes in British education will be superficial unless more widespread revolution may eventually force the issue. It is apparent that the roots of misunderstanding and unrest between the classes exist right at home within the nations from whom we expect leadership for a better era. Had not these nations better place their own houses in order before undertaking the task on a world-wide scale?

Should schools indoctrinate? Education can be used to indoctrinate with false concepts of race, leadership, national rights, and so on. Education has been used to attain national objectives: witness the methods of Germany, Italy, France, Russia, Japan, England, the United States, and other countries. But compare with these the Scandinavian countries and note that education can be used for better objectives. Mexico represents a country in which the acceptance of indoctrination is characteristic in present-day educational philosophy. The schools there are active agents in a plan to change the social and economic order. Russia, under the program of the U.S.S.R., illustrates the possibilities on a vast scale. Japan's policy of assimilation, or "Japanization," has featured indoctrination. Nor are we in the United States free from criticism. Our teaching has always been too much a process of indoctrination, essentially in favor of maintaining the *status quo*. Indoctrination in favor of a changed social order, involving a threat to privileged interests, would meet strenuous objections here and in other countries with similar problems. The position of the school, in a world with all its diversities, should not be to indoctrinate. The function of the school should be not to advocate, but to instruct, to give information about something. In order to compete with false indoctrination, the best weapon is to furnish correct information. When the problem becomes that of aliens indoctrinating other peoples, the situation

becomes even more dynamic. The Nazis have found that their plans to indoctrinate occupied countries have failed miserably; what assurance have we that indoctrination by the United Nations would be more successful?

After the last World War education failed to do its part in reconstruction, although there was plenty of talk about its grandiose ambitions. After the present war the opportunity for education will be greater than before, but it remains to be seen how its proper functions will be recognized by economic, political, religious, and other interests. During the war education has been streamlined to meet war needs; it can likewise become an agency for peaceful, planned economy. Training for modern military purposes is amazingly complex, but for practically every item there is a counterpart in civilian occupations. Hundreds of institutions now training men for the Army, the Navy, and the Air Forces could be preserved for education after the war. In the not distant future, some 10,000,000 men in the armed forces and over 20,000,000 factory workers will turn to new occupations—the shift has already begun—and in the process of economic and social change many will need help in their preparation to live and work under new conditions. Rehabilitation will require the services of education. It will be necessary to train counselors.

Educators should encourage and participate in planning for the transition from war to peace in order that we may avoid the dislocations and frustrations experienced in the 1930's. In all countries it will be a vital necessity to provide work for all who are capable, either in the ordinary course of industrial change to a peacetime basis or through national programs of public work. In foreign countries devastated by war, preliminary to more formal education will be the need to feed countless millions of hungry people. The first problem will be physical and

mental rehabilitation, and for education at this stage of reconstruction in war-torn countries there will no doubt be an emphasis on sports, health services, balanced diets, and so on. Another preliminary requirement will be the restoration of school buildings, libraries, and equipment.

While considering briefly some of the objectives of education in reconstruction, let it be remembered that the values mentioned below are not universals and will mean different things for peoples having great diversity in culture. Only in the broadest sense can there be an international educational program, and the writer does not imply that there must be a stamp of uniformity on education all over the world. It has already been suggested that only through a complete knowledge of the community can the school adapt its program to serve community needs, and this basis for education is not easily attained.

All agencies for education possessed by the community should be used for the common good. Not only the formal educative agencies, but the home, the church, the press, the radio, the motion picture, the theater, various group agencies, organizations, and societies, also advertising and propaganda, should be used for wholesome reconstructive purposes. To meet the needs of the immediate community, there should be health education, vocational training, religious education, intelligent use of leisure time. There is room for considerable improvement in community life in the United States, and, if reconstruction after the war is to be genuine, we must share fully in the advancement. If peoples the world over are to have the privilege of choosing a better mode of life, the opportunity should also be ours.

In order that education may be a great liberating force instead of an instrument of fixation against change, there must be more effort to develop original thinking and self-discipline. The goal should be, not merely the training of

minds, but the imparting of a genuine conception and understanding of cultural and spiritual values. This will require the full restoration of the Liberal Arts in their place in educational philosophy. A reorientation in values for peace may be made available in these disciplines. The task should belong especially, but not exclusively, to the social sciences. Education, too, may be studied as a social science.

It is trite to say that training for morale and citizenship will have value after demobilization; such training is always essential, and its significance is not merely local or national. Since it is becoming increasingly impossible for any part of the world to exist in isolation, the character of men and their moral purpose must become more largely associated with education for world citizenship.

People cannot be overeducated, but they may be given wrong education. There should be equality of educational opportunity or, more precisely, the right education for the right pupils under the right teachers. The extension upward of educational opportunity to include adults has also become a social necessity.

The hope of the future, however, lies principally in the proper education of the rising generation, and that is true at home and abroad. Only in so far as the rising generation can be trained in the concepts of world citizenship will it be possible to maintain the solidarity of the United Nations and to ensure peace; and, unless similar values come to prevail in the Axis nations, there will be no peace, merely another armistice.

Within the United Nations themselves there must be a raising of educational standards; such an advance may be a matter of international agreement, and there will be need of financial assistance for some of the poorer states. The United Nations will need a Council on Educational Policy for their own advancement. It is likely that such a

Council may have to deal with the problem of re-education of the Axis nations after the war, and, if so, its function should be not to administer or supervise education in enemy territory—let us hope that we would no longer need to think of these peoples as enemies—but to give wise and friendly cooperation. In Axis nations, as here, the school should be regarded as indigenous; community and school must together work out policies to promote friendship with the nations of the world. Changes forced too rapidly may cause community disorganization and revolt.

Educational systems have been created by society for the purpose of passing on the social inheritance, but they should not be used to hand down what is known to be fallacious, faulty, or dangerous to society. There should therefore be, in all countries, some degree of censorship and revision of educational programs, textbooks, and policies which are subversive and misleading. Historical bias and misleading interpretations of national sovereignty, patriotism, statism, imperialism, militarism, et cetera, by means of which the masses are easily victimized by propaganda, need rational correction in future education. The strong nationalist tendencies in education require tempering; the new objective of education should be the development of international understanding and tolerance. Holiday travel, exchange visits, study abroad for teachers and students, international universities and institutes, youth movements would also contribute to international good will.

The United Nations should agree upon a body of political and social ideals which can provide the inspiration for an education not only suitable for themselves, but of such nature that the German people and other Axis nations may willingly cooperate and subscribe to the same ideals. In all these states, while new ways of living are being introduced, there should be preserved a moving

balance in a changing situation. Let it not be forgotten that society resists change and that there are limits to the speed of adjustment—witness the experience of Lenin in the Russian revolution during several years following 1917. Change is especially slow in those things which have to do with sentiment, but for our purpose it is necessary only to suggest that the removal of incompatibility in economic, political, and religious institutions will challenge the finest ability of our educators. Just as differences in educational emphasis among primitive peoples can be in large measure resolved if the differing local circumstances are taken into account, so similar considerations may aid us in working out a new synthesis, or blend of old and new, for cultural compatibility between countries now at war with each other. Since pressure may cause disorganization, the only safe way is to allow the people to make rational choices, to accept or reject. It is the realm of education to provide information in order that rational choices may be made. Change must come from within, rather than be forced from without. In any case, education alone is not sufficient to guarantee the peace and security of nations. Political and economic policies will necessarily harmonize with the new education if we are to win the peace. It is our plea that education be allowed to play the role of which it is capable.

THE SURVEY COURSE IN SOCIAL SCIENCE

L. GUY BROWN
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● Some excellent articles, proving to be real contributions, have been written recently on some of the problems connected with the establishment of a survey course in social science.¹ Many of the advantages and disadvantages of such a course have been pointed out. Some of the barriers to its widespread adoption and its successful presentation have been analyzed.² Despite the worth of the contributions in these articles, the major obstacle to a survey course has not been discussed.

The most formidable barrier is the fact that social scientists do not see their essential relationship to one another. This barrier will not be removed until there is an all-inclusive frame of reference which will provide a common meeting ground for all social scientists. Before much progress can be made, this will have to be achieved so that the specialists in the various fields can see that they are studying the same type of phenomena in a broad, general, but essential sense. The first step in this direction has been made by those social scientists who realize that fields of study do not exist in the nature of things but in the minds of men; the lines drawn around these fields are only artifacts. The peripheries of these areas were drawn elsewhere at the outset and will doubtless be moved many times in the future. At present they are immutable only in the minds of those who do not engage in research or do not deal with practical problems that so obviously lie between fields of study.

¹ L. C. De Vinney and E. S. Johnson, "General Introductory Courses in the Social Sciences," *American Sociological Review*, 7:676-80, 1942; A. S. Tomars, "Sociology and the Social Science Survey Course," *The American Sociologist*, 4:1-3, 1942; J. L. Woodward, "The Survey Course in Social Science: An Appraisal," *American Sociological Review*, 7:681-93, 1942.

² Woodward, *ibid.*

In a common frame of reference specialists would see that the phenomena in any one field do not have their meaning within themselves but get their meaning in interaction with the phenomena in other fields. This would remove the belief that what one specialist knows about the universe is the most important thing to know. There are no isolated data in life. If the phenomena in economics, for instance, were different, the phenomena in the other fields would be different. When the nature of one area is modified, a change takes place in all the other regions.

Common origin for social phenomena. It is in a study of the process through which all things in society were produced that one sees the relationship between all fields of study and discovers a common frame of reference. One goes back to the point where the areas of life studied by social scientists did not exist, to the point where the biological process produced a species with the capacity to achieve human nature and live on a social level. Interaction among the individuals in this species set in motion the social process³ in which all the phenomena studied by all social scientists were produced. Nothing in any of the social science divisions materialized outside of interactive living. Everything either was produced in the social process or was brought into use from the natural environment in the same way.

It was in interactive living that lines were drawn creating areas for study. It was here that all the disciplines (sociology, economics, political science, anthropology, and history) had their inception and development. It is in the social process that all social scientists achieved their human nature and developed an interest in the phenomena that they now seek to understand and explain. Nothing connected with social science happened outside this process.

³ The social process is interactive living on the level of human society. It is the means through which human society was produced and is maintained, and by which change takes place.

Universal common denominator. There is, then, a universal process in which everything in society either was produced or was brought into use from the natural environment. Not only is it functionally universal but the results of its operation are universally the same: human nature and social organization. These two factors in interaction provide the common denominator of social life. Wherever one makes a cross section in society, whether it is in society as a whole or in any unit in society, he finds human nature and social organization in interaction with each other.⁴

Each political, economic, and sociological way of life had a common origin in the social process and has a common integrated existence in human nature and social organization. This is true in the case of a democracy, of a totalitarian state, or of a so-called primitive society. As the common denominator in life changes, new economic, political, and sociological forms appear. They are all human nature in interaction with social organization. This is true of science, of education, of religion, of any other unit in society.

Neither one of these two universal factors making up the common denominator has any existence or any meaning apart from the other. One is the subjective aspect and the other the objective aspect of every social situation anywhere in the world. It is this interactive relationship that every social scientist is studying, whether he is a sociologist, an economist, a political scientist, an anthropologist, or a historian. The economist is studying economic human nature and economic social organization; the political scientist is studying political human nature

⁴ Human nature includes attitudes, ideas, interests, desires, ideologies, and so forth—characteristics found everywhere among human beings. Social organization includes everything toward which human nature has developed, everything produced in the social process through which or toward which human nature can be expressed, and everything brought into use from the natural environment. There is a totality—society—in which human nature is the subjective aspect and social organization the objective phase.

and political social organization; the sociologist is concerned with the sociological aspects of these interactive phenomena. The historical method can be used in connection with the common denominator in any of its manifestations.

The common denominator in life becomes the unit of study for all social scientists. Oriented by this realization, social scientists can readily see that, when they are studying capitalism, the family, a political party, or any other unit, they are studying the way the common denominator in life is manifested in these units. They will see that it is for this reason that these units show so many variations. Capitalism, for instance, is not an absolute; it is not the same everywhere. It shows as many variations as there are differentiations in the common denominator in a capitalistic society. Democracy varies in the United States as human nature and social organization vary. A totalitarian way of life differs from a democracy because of a variation in the common denominator. Variations in human nature and social organization produce more than one political party in the same country. The family, throughout the world, follows the deviations in the common denominator; likewise, any other unit in society.

There is still another way to see the inextricable relationship between the divisions in the social sciences. In the study of social phenomena one discovers that human nature expressed in an economic or political area of life may have been produced in a sociological area. The reverse is also true. Political affiliations and occupational desires are often achieved in the family and the school rather than in political and economic areas. Economic desires, produced in sociological areas, may be satisfied through political areas. Exploitation was well established in society in sociological and political areas before capitalism appeared in the social process. There is not anything

in life that is merely economic in nature, or merely political, or merely sociological.

No matter what the economist studies, whether it is the production or distribution of wealth in any of its manifestations, he is studying the common denominator in life. He is investigating something that appeared in society only when human nature and social organization could be expressed through it. This is true of anything studied by the political scientist, the historian, the anthropologist, or the sociologist.

The phenomena in at least two disciplines—cultural anthropology and sociology—are identical in a general sense. Primitive society, the field of the anthropologist, was produced in the social process and so were all other societies. Furthermore, primitive man belongs to the same species to which all other humans belong, and he was produced in the biological process in exactly the same way that man is produced anywhere in the world, through the interaction of the sperm cell of the male and the ovum of the female. The study of primitive society would show as much about the general nature of the common denominator as a study of our own society. Social laws or unifying principles that apply to one culture apply equally well to another.

Common terminology. The frame of reference, then, in which all social scientists can work is the universal common denominator, the interactive relationship between human nature and social organization. The acceptance of this fact provides the basis for a common terminology. For instance, in this frame of reference the group is an aggregation of interacting personalities who have mobilized common attributes in their human nature for interactive living and who are utilizing similar aspects of the social organization for specific activities.

This is the broad connotative definition that refers universally to all groups—economic, political, anthropologi-

cal, or sociological. Then there could be many denotative, functional definitions for specific groups—rural, urban, military, radical, et cetera—just as many denotative definitions as there are groups representing the differentiations in the common denominator.

Unifying principles. Quite as important as a common terminology would be the unifying principles that would apply to all social phenomena—political, economic, anthropological, and sociological. 1. Every social organizational and human nature element, normal or abnormal—economic, political, or sociological—appears in the social process through interactive living. 2. Everything produced in the social process or brought into use from the natural environment has its integrated existence in human nature and social organization. In this frame of reference other unifying principles could be worked out, just as all concepts could be defined. Social scientists will never agree on a common terminology and common laws until they work in a common frame of reference.

Cooperative research. It is a fact demonstrated every day that all unsolved problems lie between the sciences. When one selects a contemporary problem like war he discovers that this is true. War takes the form of the human nature and social organization expressed through it; but, more than this, it has sociological, political, and economic aspects that cannot be separated. While war is considered economic and political in origin, an investigation shows that many war attitudes are produced in sociological areas, in the home, the school, and the church. In invaded countries the family, education, and religion are channels through which desire for revenge and other war attitudes are achieved. Economic and political areas of life are much more controlled. They are virtually nonexistent in invaded countries, but the sociological areas are active centers for the production of human nature and

social organization that may be breeding grounds for a future war.

Cooperative prediction. Cooperative research in a common frame of reference, getting into the same universe of discourse with a common terminology, and establishing unifying principles that would apply to social phenomena would make cooperative prediction possible. A study of the human nature and social organization from its economic, political, and sociological aspects in a historical perspective would provide a basis for predicting war or peace in any culture.

Perspective for the abnormal. In this frame of reference one discovers that the abnormal is established in the common denominator in life in the same sense that the normal has its integration there. It is no longer an isolated phenomenon that can be understood apart from the normal. If the normal were different, the abnormal would be different. This is true in economic, political, and sociological areas of life alike.

Practical phases. Study in this frame of reference would have its practical values for students. It would produce the type of connotative mental organization needed to function in a democracy of many diverse elements and would make possible international minds needed in the world of modern communication and transportation. Segmental thinking would tend to disappear. As the student became a specialist in social science, he would supplement his connotative mind with a denotative mental organization in economics, political science, sociology, anthropology, or history, recognizing that his own field is a fragmentary science and that he is a segmental specialist.

In this frame of reference there is no place for a hierarchy of disciplines and no place for absolutism that draws definite lines in a universe that is a unified whole. Social

scientists would understand that a lag in the research in any field, or a contribution in any field, would be reflected in all other areas of study.

Unity in education. The survey course can be a vehicle through which the student in his freshman year can discover that his education is a unity and that the universe in which he lives is a unified whole. It can be revealed to him that the common denominator in life is in a very real sense the common meeting ground for all scientists—social, biological, and physical. While the social scientist studies the social process, biological and physical scientists are investigating the astronomical, biological, and geological processes. Important here is the fact that the research of these specialists always results in the common denominator in life. In botany, for instance, there is knowledge about plant life (human nature) and the social organization including laboratories, botanical gardens, college curricula, tree surgery, and so forth.

All physical and biological sciences had their inception in the social process. Not only science but also everything connected with it was produced in the phenomena studied by social scientists. Eliminate from life the phenomena studied by the social scientists and there would be no physical or biological sciences. Remove the data in the biological and physical sciences and there would be no social sciences. Since the result of the research of all scientists is the common denominator in life, it is data for social scientists—the same type of data, in a general sense, as any phenomena produced through experiences in the social process.

Biological and physical scientists do not have a vested interest in the phenomena in their fields. Social scientists can study man's experiences with the astronomical, geological, and biological processes, since these experiences always result in human nature and social organization.

The scientist experiences them in a scientific, inquiring sense; the layman experiences them on a nonscientific level; but the result is the common denominator in both cases. The scientist experiences earthquakes. The result is seismology, the science of earthquakes, in both its human nature and social organizational aspects. The layman experiencing the same thing may develop fears and superstitions in his human nature and construct a social organization of earthquake-proof buildings to minimize the danger. The social scientist is no more interested in the common denominator produced by the layman than he is in the same phenomena produced by scientists.

In a program of reconstruction the specialists in every field will have to cooperate to demobilize a world that has been entirely mobilized for total war. Consequently, the need for a survey course that reveals the inextricable relationship between all areas of life is more urgent now than at any other time. It is a course that should extend beyond academic regions to adult education. It is a matter of facing the reality of unity and will tend to minimize the type of segmental thinking that leads to conflict.

There is a very real sense in which all scientists—physical, biological, and social—are unwittingly cooperating in research. Any investigation of any scientist always results in the common denominator in life—in human nature and social organization. The chemist produces knowledge that exists in human nature as attitudes, ideas, interests, et cetera. The social organizational aspect of this human nature is found in society's use of this human nature—in industry, in laboratories, in hospitals. The astronomer, the physicist, the biologist add to the common denominator with their research, add to the phenomena studied by the social scientist. They create modifications, make the data more complex, and cause problems of integration for the practical social scientist. Each social investigation also

helps to produce the common denominator in life. It is not possible to separate the research activities of scientists in all fields.

In a survey course unity and interaction are two important concepts. The teacher would not have to be a specialist in every field. He would have to have a connotative mental organization that sees the general nature of all social phenomena, leaving an equally important task to segmental social scientists, that of explaining the phenomena in each field in terms of the universal common denominator. These segmentalists would have to be persons who can see their own fields in a perspective where these disciplines get their meaning, in part, in their interactive relationship with all other fields. In this situation cooperative research would materialize and education would become a cooperative quest in which departmental lines would be transcended in academic thinking.

DELINQUENT BEHAVIOR AND CHURCH ATTENDANCE

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Passaic, New Jersey

● Many variables in the community impinge on the behavior of the juvenile and adult. Of all these forces no one occupies the position of pre-eminence for good as does the church. Yet various studies¹ of the relationship between religious training, religious knowledge, and beliefs, especially as they may act as deterrents against undesirable behavior, are rather discouraging. In general, little difference has been reported between those juveniles characterized by religious beliefs, knowledge, and schooling and those who do not have similar beliefs, training, or knowledge.

In a study of 761 delinquents, composed of 563 boys and 198 girls, referred to the Passaic Children's Bureau during the past five years, a check was made of the stated religious affiliation and the regularity of church attendance of this group. These findings were then compared with state figures on church membership for the general population, and the significance of the observed differences was checked by means of critical ratios.

With very few exceptions most delinquents claimed that they were connected with some church. Only 59 boys and girls reported "none" for religious affiliations.

The Catholic group made up 67.59 per cent of the total number, 22.58 per cent said they were of Protestant faith,

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¹ Hugh Hartshorne and M. A. May, *Studies in Nature of Character*, by The Character Education Inquiry, Columbia University, Teachers College, in cooperation with the Institute of Social and Religious Research: I, *Studies in Deceit*, 720 pp.; II, *Studies in Service and Self-Control*, 559 pp.; III, *Studies in the Organization of Character*, 503 pp. (New York: The Macmillan Company, 1928-30). P. R. Hightower, *Biblical Information in Relation to Character and Conduct* (University of Iowa Studies in Character, Vol. 3, No. 2, 1930), 72 pp. A. N. Franzblau, *Religious Belief and Character among Jewish Adolescents* (Teachers College Contributions to Education, No. 634, 1934), 80 pp.

and a mere 1.99 per cent claimed to be of Jewish faith. This small number of Hebrew youngsters in a community with a rather large Jewish population reveals an unusual situation.

In 594 cases information was available as to the extent to which the child actually attended the church and was complying with his religious tenets. If a child attended church weekly, fulfilled his religious duties, and went to Sunday school, he was included in the group reported as "regularly attending"; if he attended church only on certain occasions and if he had not yet completed his religious duties, he was included in the "irregular" attendance classification; if the child seldom or never was present at church or in Sunday school and if none of his religious duties had been fulfilled, he was placed in the last category.

TABLE I

STATED RELIGIOUS AFFILIATIONS OF 753 PASSAIC DELINQUENTS

<i>Stated Affiliation</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	<i>No.</i>	<i>Per cent</i>	<i>No.</i>	<i>Per cent</i>	<i>No.</i>	<i>Per cent</i>
Catholic	399	71.63	110	56.12	509	67.59
Protestant	115	20.65	55	28.06	170	22.58
Jewish	13	2.33	2	1.02	15	1.99
None	30	5.39	29	14.80	59	7.84
Total	557	100.00	196	100.00	753	100.00

Table II reports that 54 per cent of the delinquents on whom data were available attended church regularly, 25 per cent seldom or never attended church and actually could be said to have no church affiliation, and 20 per cent fell into the irregular attendance group. Little sex differences were noted as to the actual attendance at church.

While most of the delinquents claimed an affiliation with some church group, only 54 per cent were found to be attending with any degree of regularity. With half the delinquents, then, the church could not be expected to have any effect, inasmuch as the delinquents were seldom or never within range of its influence. At the same time, it is significant that the 54 per cent reported as regularly attending, in spite of this steady religious affiliation, did not appear deterred from exhibiting aggressive-delinquent behavior. As various investigators have already indicated, this may point to the lack of any positive relationship between religious knowledge or attitudes and moral behavior.

TABLE II

REGULARITY OF CHURCH ATTENDANCE OF 594 PASSAIC DELINQUENTS

<i>Attendance</i>	<i>Boys</i>		<i>Girls</i>		<i>Total</i>	
	<i>No.</i>	<i>Per cent</i>	<i>No.</i>	<i>Per cent</i>	<i>No.</i>	<i>Per cent</i>
Regular	231	52.86	91	57.96	322	54.21
Irregular	94	21.51	27	17.20	121	20.37
Never	112	25.62	39	24.84	151	25.42
Total	437	99.99	157	100.00	594	100.00

The fact that half the delinquent group in the Passaic study were frequently exposed to church experiences but failed to translate this into their daily behavior may also be due somewhat to the nature of the church experience itself. Plant has shown that "religious experiences tend markedly to be introverting in character."² Delinquents have been shown to have behavior reaction patterns which are definitely extrovertive and aggressive in early childhood and in the adolescent period. Whatever the explana-

² James S. Plant, *Personality and the Cultural Pattern* (New York: The Commonwealth Fund, 1937), p. 385.

tion may be, we can say quite definitely that church attendance does not appear to prevent the delinquent from evidencing aggressive-delinquent behavior.

The very small number of Jewish children who were referred to the Bureau in contrast to the rather large Jewish population in Passaic merits further study. It may be that a very strong selective factor is operating in the screening process within the community which makes the referral of Jewish children unlikely. But it is hardly possible that such a force could be at work without the knowledge of the school, the Bureau, and the community. It is felt that this difference in numbers is due to other factors in the personal characteristics, home and family life, as well as religious experience of the Hebrew child, which assist him in selecting other modes of aggression than the form of delinquency. Or, more fundamentally, it may be that the Jewish child in Passaic is less frustrated than are children coming from different types of homes.

A study by Hersch, carried out over a period of six years in the Polish Republic, also reports a disproportionately low incidence of crime among the Jewish populace. "The general ratio of criminality for Jews of Poland is half that of the non-Jewish population of the same country both in ex-Russian and in ex-Austrian Poland."³

In view of the fact that the Jew represents one of the most persecuted groups in the world, we might expect greater frustration and, hence, more aggression among this group. It may be that response patterns have been acquired which enable the Jew to live with special comfort among conflicting situations but that the aggression follows forms other than the delinquent pattern. Further investigation of this situation might prove fruitful in a better understanding of crime causation.

³ Liebman Hersch, "Delinquency Among Jews," *Journal of Criminal Law and Criminology*, 27:515-16.

Using state-wide census figures for church membership among the general population, a study was made of the significance of the differences between church membership of the general population and affiliation claimed by the delinquent sample. Similarly, the difference between regular attendance on the part of the delinquents as against membership for the general population was also studied. Significant difference is reported in Table III between actual membership in the general population and the claimed affiliation within the delinquent sample. Significant differences were not noted between the proportion of the sample as compared with the proportion of the general population in active membership. No significant difference is noted between the proportion of Jewish delinquents and the state-wide proportion of Jewish church membership, although the difference is on the negative side and approaches a significant size.

Recapitulation. 1. Ninety-two per cent of the delinquents claimed affiliation with some church group.

TABLE III
COMPARISON OF THE CHURCH AFFILIATION AND CHURCH
ATTENDANCE OF PASSAIC DELINQUENTS
MADE WITH CHURCH MEMBERSHIP IN THE GENERAL POPULATION

<i>Description of Relationship</i>	<i>Proportion</i>		<i>Diff.*</i>	<i>T</i>
	<i>Delinquents</i>	<i>Gen. Pop. Membership</i>		
Membership claimed	.922	.567†	+ .335	18.5
Regular attendance	.542	.567†	— .025	1.2
Jewish membership	.023	.062	— .039	2.2

* The + or — sign is used to indicate direction of difference.

† The same general proportion value is used as a measure from which to check divergence.

2. Fifty-four per cent of the delinquents were found, upon investigation, to be attending some church regularly.

3. Very slight differences were noted in church attendance and church affiliation between boy and girl delinquents.

4. Very few Jewish children, making up only 2 per cent of the delinquent sample, were referred to the Bureau for delinquent behavior in spite of a heavily populated Jewish community.

5. No significant differences were noted between the proportion of delinquents who were active church members and the proportion of the general population reported as having church membership in the state.

PROPAGANDA ANALYSIS IN HIGH SCHOOL

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● In a world at war the demand, on the part of both the layman and the professional educator, is for functional education in the secondary schools of America. It is pretty generally agreed that a major function of schools in a democracy must be to develop the capacity in the young to make their own judgments concerning controversial issues which affect them. Consequently, then, the understanding of propaganda and the other influences that shape public opinion and, through public opinion, the institutions and policies in a democracy is of primary importance. It is, then, the purpose of this study to suggest some techniques by which high school pupils may be assisted in developing a critical and scientific attitude toward that which they hear, that which they see, and that which they read to the end that they may bring to the solution of the problems of democracy an intelligent and informed public opinion.

The history of the word "propaganda" is significant in that we see how a word of no sinister meaning in its origin has grown to have an exceedingly unsavory connotation. It stems from the name of a missionary committee within the College of Cardinals during the Middle Ages. Propaganda, as we know it today, is defined by Lumley as

promotion which is veiled in one way or another as to (1) its sources and origins, (2) the interests involved, (3) the methods employed, (4) the content spread, and (5) the results accruing to the victims—any one, any two, any three, any four, or all five.¹

Of propaganda Albigh says: "Propaganda is the dissemina-

¹ F. E. Lumley, *The Propaganda Menace* (New York: D. Appleton Co., 1933), p. 44.

tion of conclusions, from concealed sources or with concealed motives, by interested individuals or groups."² It is the presentation of a debatable question as though it were not debatable. Propaganda presents "one side of a controversial issue as though it were the whole truth."³ Contrasting it with education, Friedrich says,

Propaganda always aims at getting people either to do or not to do some very particular thing. Education, on the other hand, is fundamentally concerned with moulding and developing a human being in terms of an ideal, as far as his nature allows it.⁴

Martin states the difference between propaganda and education in this way:

One of the serious results of propaganda is that it has caused the public to think that education and propaganda are the same thing, and thus to make an ignorant multitude believe it is being educated when it is only being manipulated. Education aims at independence of judgment. Propaganda offers ready-made opinions for the unthinking herd. Education and propaganda are directly opposed both in aim and in method.⁵

Bogardus contrasts education and propaganda by saying: "When all sides, all the pros and cons, of a proposal are presented with complete objectivity, then propaganda reaches the zero mark and education the 100 per cent level."⁶ In their definition of propaganda, Isaacs and Kolodny emphasize that the concealment of some vital facts causes a distorted picture to be presented.⁷

Importance of the problem. The use of propaganda as a means of social and political control is in direct antith-

² William Albigh, *Public Opinion* (New York: McGraw-Hill Book Co., 1939), p. 301.

³ From class lectures on "Propaganda" by E. S. Bogardus.

⁴ C. J. Friedrich, "Education and Propaganda," *The Atlantic Monthly*, p. 694, June, 1937.

⁵ E. D. Martin, "Are We Victims of Propaganda?" *Forum*, 81:145, March, 1929.

⁶ E. S. Bogardus, "Earmarks of Propaganda," *Sociology and Social Research*, 27:282, January-February, 1942.

⁷ William Isaacs and Jules Kolodny, "Toward a Theory of Propaganda Analysis," *High Points*, p. 19, October, 1941.

esis to the concept of a democratic society in which the personality of the individual is valuable. Ellis tells us that

democratic theorists have invariably visualized citizens as able to make intelligent choices between alternatives presented to them by leaders and organizations. The education provided for American citizens has likewise made the assumption, but all too often without any direct efforts to equip citizens with the necessary background for the choices. In particular the citizen has lacked training and experience in using the sources of information available to him in such a way as to arrive at some reasonably realistic concept of the issue at stake.⁸

That there is a lag between man's ability to adjust to his physical surroundings and his perceptive power, which only planned techniques can overcome, was the thesis of the Institute for Propaganda Analysis. Edwards indicates the foregoing concept when she says,

Anything done along the lines of making young people and adults critical of vague statements or of authorities which claim their support, makes important contributions towards their increasing perception of the world in which they live. If young people really come to understand the role which propaganda plays in their lives—and in the lives of all peoples in modern society—the lag in man's perceptive power will be appreciably lessened. . . . The effect of propaganda on an uncritical audience jeopardizes democracy in that it opens the way to the political and economic demagogue.⁹

Aims in the study of propaganda for the high school student. If we agree that education and propaganda are mutually antagonistic and that education is the bulwark of democracy, it is well to summarize at least two general aims to be achieved with regard to the consideration of propaganda. They are:

1. To help students recognize propaganda in all its forms.

⁸ Elmer Ellis, "Education against Propaganda," *The National Council for Social Studies, 7th Year Book*.

⁹ Violet Edwards, *Group Leader's Guide to Propaganda Analysis* (Institute for Propaganda Analysis, Inc., 1938), p. 69.

2. To help students to be alert for the truth, keeping alertness for the truth subservient to the lookout for propaganda.

Familiarity with the seven propaganda devices—name calling, glittering generalities, transfer, testimonial, plain folks, card stacking, and band wagon—¹⁰ will help the student recognize propaganda when he meets it. He should be trained to identify at least twelve earmarks of propaganda: unguarded enthusiasm, the intolerant air, generalities applied to particulars, wholesale condemnation, insinuation, evidence of concealed sources, the presentation of both sides of a proposition from one side, artistic consistency, the *non sequitur* argument, doctoring and suppression of facts, the use of a reputable mouthpiece, and the placing of the opposition in a compromising position.¹¹

Techniques for the study of propaganda. Newspapers, magazines, the radio, motion pictures, pamphlets, posters, billboards, and even vicarious talk present learning situations for the student who seeks to evaluate propaganda. Luttrell organizes learning experiences and activities in the study of propaganda under the following headings: reading, observing, listening, and thinking.¹²

Possible reading activities might include the reading of several available newspapers and rating them as to their reliability, scanning the school paper for examples of conscious or unconscious editorial bias, finding the seven propaganda devices in newspaper editorials and headlines. As for observing, pupils might attend current movies which are said to contain propaganda, after having been instructed to be alert to recognize the use of propaganda in the presentation. A study of posters and billboards

¹⁰ *Propaganda Analysis* (Institute for Propaganda Analysis, Inc., 1938), Vol. I, p. 5.

¹¹ E. S. Bogardus, *op. cit.*, 27:275-81.

¹² Elizabeth Luttrell, *How We Can Better Understand and Resist Propaganda* (published by the Office of the County Superintendent of Schools, Los Angeles County, 1942), pp. 3-7.

might be made with the view of identifying the propaganda devices upon which they depend for their effectiveness.

It has been estimated that the average family has the radio turned on about five hours a day. Pupils might listen to broadcasts by one news commentator and list the devices of which he makes use. They might contrast a radio account of a news item with a newspaper account of the same item. Listening to broadcasts by several news commentators and rating them as to (1) accuracy and adequacy of facts, (2) impartiality of interpretation, (3) absence of prejudice, (4) emotional force, and (5) technique of appeal might constitute another exercise in the recognition and evaluation of propaganda devices. Before attending some speech or forum discussion, pupils might make a list of "blah" words, such as "communist," "racket," "rugged individualist," et cetera, and note the frequency and skill with which they are used in the speech.

Ability to think intelligently about the problem of propaganda in a democracy should grow out of the reading, listening, and observing activities. Luttrell lists thirty-nine activities for the purpose of developing ability to think clearly and dispassionately concerning propaganda, of which the following are typical:

1. Consider freedom of the press; does it exist despite the pressure exerted on the press in various ways?

2. Discuss the relationship between understanding propaganda and consumer education.¹³

Probably classes in social studies, English, public speaking, and debate offer the best opportunity for training in the evaluation of propaganda. However, every teacher should be cognizant of the importance of the problem to the extent that he does what he can to assist in developing in pupils the ability to think critically. It is impor-

¹³ *Ibid.*, pp. 5-7.

tant, too, to realize that the ability to recognize and evaluate propaganda is not something that can be developed in boys and girls in a brief unit of study crowded into a week or even a month in some particular year of their high school course. Critical thinking should have a place of paramount importance in every unit of every subject studied throughout their entire high school program.

Summary. Since propaganda and education are diametrically opposed one to the other, since propaganda thrives best in times of stress and crisis, since democracy depends upon respect for the individual personality and an enlightened citizenship, never in the history of our country has it been more important for high school boys and girls to be trained to recognize and evaluate propaganda.

THE CAMPUS COOPERATIVE MOVEMENT

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1. *Beginnings.* The campus cooperative movement in the United States may be dated from about 1932. In the early depression years a number of student cooperatives were organized on widely scattered and different campuses. Although there was no united effort, a common denominator functioned in the form of the economic depression and the inability of youth to meet their college expenses. Students here and there banded together in small groups in the spirit of mutual service. They were able to cut down their college expenses by joint buying and by the contribution of several hours' work each week by each member.

Sometimes the plans originated in a discussion group held under the direction of a Y.W.C.A., a Y.M.C.A., or other religious leader. Sometimes an older and more mature student initiated the procedure on the basis of earlier experiences in some form of consumer cooperative activity. Sometimes one of a few interested faculty members, sensing the urgent economic dilemma of students, entered the picture, offered helpful advice regarding methods of organization, and even rendered important service in helping the student cooperative to get under way and to meet its various problems. Sometimes the representative of a dean's office, or a dean himself or herself, came to the rescue of students about to drop out of college for economic reasons, gave needed encouragement, and lent the prestige of the dean's office to the incipient organization.

Of course, student cooperatives in a sporadic way were formed here and there during several decades prior to 1932. But nothing like a movement developed. The Har-

vard Cooperative Society was organized in 1882 by students on the campus of Harvard University, and in 1942 on the occasion of its sixtieth anniversary a scholarly volume was published that gave a historical account of the growth of this organization with a humble beginning to a society doing over a million dollars' worth of business a year and paying from 10 to 12 per cent patronage returns to students each year. However, the ownership and control had passed from the students to ten faculty members.¹ Other cooperative societies with a long history might be reviewed in a historical discussion of campus cooperatives. Not all have succeeded and not all fit into the picture of the present campus cooperative movement.

During the past century many groups of students have organized cooperatives and after a short history of two or three years have decided "to go fraternity," and have been accepted and installed as a chapter of one or another national college fraternity. It would be an interesting study to find out how many chapters of fraternities began in this way and how far the original purposes have been modified.

Although college fraternities and sororities are campus cooperatives, they do not recognize themselves as such. They buy at wholesale, pool their eating and housing expenses, and grow rich in the experience of "working together." But sometimes they compete among themselves more than they cooperate, they do not recognize any connection between their procedures and the well-known Rochdale principles of cooperation, and they do not think of themselves as part of any cooperative movement for the general improvement of human conditions.

The campus cooperative movement that began about 1932 gathered considerable momentum in the succeeding years. It continued to grow after the depression years

¹ N. S. B. Gras, *Harvard Cooperative Society Past and Present, 1882-1942* (Cambridge: Harvard University Press, 1942).

receded and during the early years of World War II (before the United States entered). With the declaration of war by the United States and the subsequent drafting of men of college age, the men's cooperatives suffered decimated numbers. Some have "closed for the duration," while others are maintaining a skeleton organization. In certain cases the Army or Navy has taken over the houses as a temporary measure. With the rentals received from the government these cooperatives are able to maintain their financial status intact. In most cases they have developed enough stability of organization that their vitality will be quickly revived when the war is over. There is good reason to think that after the war these cooperatives will spring back into renewed activity and will experience a general advance. In the main, women's cooperatives have been able to continue.

The initial cooperatives of 1932 and those that have since been organized represent different types. The most prominent are the eating and housing cooperatives; book and supply cooperatives come second. A study of 297 cooperatives on 113 campuses was made in 1941-1942 by the U.S. Bureau of Labor Statistics, and the results were published in the *Monthly Labor Review* for April, 1943. They show that of the 297 campus cooperatives that reported 40 were located in Illinois, 24 in California, 23 in Michigan, 10 each in New York, Ohio, Oregon, Texas, and Wisconsin, and the rest were distributed in the other states.

This article will deal only with the eating and housing cooperatives, as the bookstore and supply cooperatives have special problems that do not fit into the present discussion.

2. *Stages.* One of the essential characteristics of a social movement is that it shows stages.² If it presents at least three stages, it may be called a movement.

² Clarence E. Rainwater, *The Play Movement in the United States* (Chicago: University of Chicago Press, 1922).

a. The first stage of campus cooperatives was their separate and independent organization on the basis of a common economic need. Without this sharing in work and expenses many students could not have continued in college.

b. The second stage originated when the cooperatives on a given campus began to expand. By 1936 and 1937 there were many campuses with from three to six cooperatives in operation. Sometimes there was a development of two, three, or more cooperatives under one organization. The tendency included the operation of one kitchen and one set of cooking facilities for two or more cooperatives. Also, as cooperatives grew in numbers, they outgrew the capacity of one house and rented other houses a few blocks apart as local conditions permitted. Each "house" tended to establish its own organization as a part of and subject to the parent cooperative society. Also, the tendency has developed for independently organized cooperatives on a particular campus to form some kind of federation and to perform in common at least a few activities, perhaps of an advisory and educational nature.

c. A third stage is represented by the formation of regional associations of campus cooperatives. By 1940 three regional organizations were functioning as active units. These were (1) the Pacific Coast Student Cooperative League, formed in 1939, with headquarters in Berkeley, California, and including campus cooperatives in California, Oregon, Washington, and Idaho; (2) the Midwest Federation of Campus Cooperatives, which includes colleges and universities in such states as Illinois, Wisconsin, Minnesota, Indiana, Michigan; and (3) the Central League of Campus Cooperatives, which includes campus cooperatives in Kansas, Missouri, Texas, and adjoining states.

These regionals normally hold annual or semiannual meetings. They have been slowed up during the war, but

they have demonstrated enough vigor and have laid substantial enough foundations to suggest the development of enlarged programs with the coming of peace. At their meetings the delegates compare notes regarding advantageous experiences and confer on how best to meet common problems. They are beginning to create joint cooperative procedures not only in regard to educational procedures but also on the commodity and purchasing sides of their work.

d. A fourth stage is seen in the establishment in 1940 of the National Committee of Student Cooperatives. According to the plans of this Committee provisions have been made for the functioning of seven regional federations of campus cooperatives which together will cover the entire United States and will provide a real national supervision of the campus cooperative movement in the United States.

The National Committee has announced a sevenfold program, as follows: (1) to give out cooperative information, (2) to assist in establishing campus cooperatives, (3) to form regional federations, (4) to help campus cooperatives to become a part of the cooperative movement in the area, (5) to standardize the practices of campus cooperatives in keeping with Rochdale principles, (6) to promulgate discussion groups, and (7) to help campus cooperatives to become a part of the national cooperative youth movement.³

The *Campus Co-op News Letter* was founded in 1939 and is published monthly under the auspices of the Cooperative League of the U.S.A. It contains news items regarding the advances being made in various parts of the United States by campus cooperatives, helping to tie together all these cooperatives by developing bonds of common interest.

³ *Cooperative Consumer*, Vol. VII, No. 19, p. 9 (October 30, 1940).

In this field, a next logical step will be the founding of a Campus Cooperative magazine, in which the more serious thinking of campus people—students, professors, administrators, and alumni—about cooperation will be brought together regularly for the mutual stimulation of all interested persons. Some organization, such as The Cooperative League, would need to sponsor its publication.

e. A fifth stage is currently getting under way—the identification of the interests of campus cooperatives with the much larger and older but integrally related national and international development known as the Cooperative Movement. The latter draws all persons and peoples together by virtue of their common needs as consumers of goods and human services. It is about to celebrate (1944) the 100th anniversary of its history, dating back to the Rochdale Society of Equitable Pioneers of Rochdale, England, and reaching out through national organizations to practically all so-called democratic countries.

Campus cooperatives are beginning to sense their relationship with the larger opportunities and responsibilities offered by participation in the consumer cooperative movement. They recognize the meaning for them of establishing an organic relationship with cooperation in general, while still maintaining their local autonomy and while attending to the bread-and-butter and housing problems of everyday living together. They are buying some of their food supplies through a regional cooperative wholesale, and the significance of Co-op Label goods is appealing to them. In turn, the consumer cooperatives are beginning to take an interest in campus cooperatives as possible purchasers.⁴

3. *Advantages* a. The most obvious and tangible advantage accruing from a campus cooperative is the sav-

⁴ See "Student Cooperatives in the United States," 1941, United States Department of Labor (reprinted from the *Monthly Labor Review*, April, 1943, with additional data).

ing in dollars and cents that is effected. Often this is just enough to make possible the continuance of a young man or woman in college.

The actual savings reported by an average eating and housing cooperative in the course of a year when compared with the expenses of rooming and "boarding out" as an individual constitute a neat sum. The figures are incomplete but denote perhaps a 15 to 20 per cent savings. The costs run 40 per cent less than in many fraternity houses, but the accommodations are less pretentious. The meals are generally well balanced and represent a much better diet than the student would have if he lived by himself and ate at cafes.

b. A second advantage of a campus cooperative comes from working together in the preparation and serving of meals and in house maintenance. There is both an individual and a cooperative aspect to the actual training in preparing meals and in keeping up a house. Most young people know something about these matters, but in a cooperative they learn infinitely more about the plain everyday facts of the culinary and housekeeping arts. Certain members receive valuable experience in buying produce, others in handling the finances, still others in coordinating work schedules. While most cooperatives employ a chef to do the actual cooking, there are many details that are taken care of by the members.

Then, there is a training in systematically working together. In many homes system is undeveloped; but, where from twenty to forty young people must plan and finance their eating and living activities, the role of organization stands out. The problem is that of the working together not merely of a number of people who are alike, but of individuals who are unlike. It is true that the members are young people interested in obtaining an education, but individual differences quickly manifest them-

selves. Food dislikes, special tastes, variations in speed of work, differences in tendencies to work harmoniously with others—these are a few of the factors involved in the exercise of working together.

Working together is the essence of the cooperative way of life. In fact, the word "cooperate" in its origins means to work together. The Chinese Industrial Cooperatives have as their motto, *gung ho* (huh), which also means work together. Thus, the core of activity in a campus cooperative is far reaching, for it constitutes working together in the vital and daily affairs of eating and living. This experience for young people brings large returns in the years that follow.

c. A third major advantage emanates from developing a practical philosophy of cooperation. In most campus cooperatives this result comes slowly to the average member. It comes indirectly. A few members are well informed about the cooperative movement as a whole and their ideas find gradual dissemination. Some cooperatives hold regular discussion groups for the systematic consideration of cooperative problems and principles. Others content themselves with informal talk fests at which occasionally a speaker from the faculty or other source presents some particular aspect of cooperation. Most important of all, the deepest lessons about cooperation come from actually cooperating in preparing meals and in maintaining the house organization. The creating of a cooperative spirit in an individualistic youth accustomed to have his own way at home or in making his way by himself in the world is one of the real advantages of a campus cooperative.⁵

4. *Problems.* a. Among the practical problems of running a cooperative is that of choosing new members. Cooperatives have a reputation for being democratic and

⁵ For a recent article that describes some of the advantages of a student housing and eating cooperative, see "Life in a Campus Co-op," *Saturday Evening Post*, 216:26 ff. (November 27, 1943).

for standing for open membership. This principle conflicts with race prejudice and other forms of intolerance. There are frequently some fine members who are accustomed to drawing the color line. In a women's cooperative there are not only girls but mothers, and fathers too, who honestly cannot accept the open membership principle. Moreover, on some campuses the adoption of this principle definitely lowers the status of any group that adopts it. To select members on the basis of character and willingness to cooperate rather than on the basis of color is an ideal that cannot always be achieved at a single bound on some campuses. Its adoption requires time, patience, and education, and even then it may be reached only approximately.

b. The noncooperative member is a standing problem. Some persons have joined because invited to do so by a friend. When they agreed to cooperate as one of the bases of admission, they did not know what cooperation meant.

Noncooperation bobs up in a multitude of ways ranging from faultfinding and gossiping about other members to promoting some pet ism. There is the person who wants the cooperative to pass resolutions favoring this or that economic reform. There are those who fail to realize that as individuals they can engage in propaganda for this or that cause, but that as members of a cooperative they must maintain the principle of neutrality. They forget that a cooperative is an all-inclusive institution. It represents all classes of people. It seeks to unite the fundamentally human in all persons. Its goal is not the protection of class, but the development of humanity. Its aim is to unite people on common grounds, not to divide them on uncommon grounds.

Some members fail to cooperate by trying to use the cooperative as a tool to gain an end espoused by some other group to which they belong. This insistence is unfair,

because a cooperative has its own goals, which are universal and autonomous in nature. The members of a cooperative are, of course, free to act as individuals or as members of some other type of group in working for class reforms, but they are not free to bring the cooperative as such into particularized procedures.

c. A third type of problem is management. If a cooperative can find among its members a No. 1 manager, and can keep him, many of its economic problems are thereby solved. His duties are manifold and he is worth his weight in more than room and board.

Then, there is the problem of the summer vacation, the period when most of the members are away. The upkeep goes on just the same. The current accelerated program of colleges and universities meets this problem, for it provides as far as women's cooperatives are concerned for the presence of their members; and for the men's groups it means that the house and its facilities may be leased. The university with the large summer school also helps a cooperative to subrent rooms and to meet expenses during the summer exodus of members.

d. A related problem of increasing seriousness is that of turnover. Students drop out of college. They stay in a cooperative for two or three semesters or so, and are gone. They may be compelled to leave in the middle of a term or may arrive late. To the extent that this contingency is anticipated and provided for in the cooperative's budget, the financial strain is lessened.

e. Since a campus cooperative, unlike other consumers' cooperatives, does not follow the rule of "market rates," that is, of pricing room and board at current rates, it has no margin by which to protect itself. Campus cooperatives rarely have any surpluses; they do not provide for them. They ordinarily do not have patronage returns, because they charge for board and room at cost in order to meet

the urgent economic needs of students. This common violation of one of the standard Rochdale principles of cooperation compels many cooperatives to operate on a shoestring, and some must continually struggle to keep out of the red. They can build reserves for a rainy day or for expansion with difficulty. As the knowledge of the members concerning sound cooperative business principles increases through education, campus cooperatives are able to overcome this problem and to maintain funds for quantity cash buying, for expansion, and for emergency reserves.

f. A campus cooperative is often plagued with the requests for credit from members. Closely related is difficulty, sometimes, in collecting regular payments and overdue credits from students. The problem is caused by a shortage of funds on the part of students, and by difficulty in maintaining the cash principle on the part of the cooperative.

g. The average college student is often lukewarm toward cooperatives. This attitude is difficult for the hard-working, democratically minded student to understand. Aside from the participation of a few professors and a dean's office, campus support of a cooperative may not be enthusiastic. In some colleges, however, there is cordial support from the administration, the campus leaders, and the alumni.

h. A campus cooperative often faces the problem of its status. If it is new, it must show itself worthy of being recognized before it can receive that distinction. Some members of fraternities and sororities hold the fact against the members of a cooperative that they work in maintaining the cooperative.

Some cooperatives meet this situation by organizing their social life on an informal, inexpensive level among themselves—provided there are several cooperatives on a

given campus. They refuse to be imitators and to fall into a routine social life that often involves undue expense. Some meet the situation by performing extra well in the general campus activities. Once a campus cooperative puts itself on a sound economic basis and develops a lively social life with other cooperatives, its members are free to participate in superior and status-according ways in campus activities.

i. Campus cooperatives often lack an educational program regarding the history and philosophy of cooperation. They are so busy cooperating that they do not have the time to examine what cooperation is all about. They do not seek to understand the deeper meanings of their own organization.

Only a few colleges of Arts and Sciences as yet offer courses on the history and principles of cooperation. Hence, student members of cooperatives must organize their own study groups and obtain knowledge about cooperation outside the classrooms. This shortcoming is being corrected, and college curricula are beginning to recognize that the study of cooperation is important if the world is not to disintegrate as a result of oncoming tornadoes of economic, political, and social conflicts.

Serious as some of these problems are, their solution is not insuperable. In fact, the history of the campus cooperative movement in the decade from 1932 to 1941 inclusive is testimony to the fact that these problems can be solved and that in the solving a noteworthy development in the practice and principles of cooperation takes place in the lives of those who participate.

ROBERT EZRA PARK, 1864-1944

Robert E. Park was born in Luzerne County, Pennsylvania, February 14, 1864, and died February 7, 1944, lacking just one week of reaching the 80th birthday. He graduated from the University of Michigan in 1887, received the M.A. degree from Harvard University in 1899, and the Ph.D. degree from Heidelberg University, Germany, in 1904. In 1937 the University of Michigan bestowed upon him the L.H.D. degree in honor of his great achievement as a scholar.

From 1887 to 1899 he was engaged in newspaper work, which experience influenced him as to both the style of writing and the method of research. Following his newspaper career, he studied and traveled in Europe for three years. Upon returning to this country he became Assistant in Philosophy at Harvard University, but he soon became interested in educational work among the Negroes, devoting most of his time to this type of activity from 1905 to 1914, and aiding Booker T. Washington at Tuskegee.

In 1914 he became Lecturer in Sociology in the University of Chicago, and was Professor of Sociology from 1923 to 1933. Until his retirement in 1933 he taught continuously, except for intervals of traveling, and at the same time devoted much time to research. Since 1936 he has been Visiting Professor in Fisk University, making his home in Nashville, Tennessee, during the winter and in Harbor Springs, Michigan, during the summer.

Dr. Park traveled extensively in the United States and abroad. His experience in central Europe, especially in Germany, made a deep impression upon him. His work with Negro groups gave him a chance to travel extensively in the Southern states. Between 1923 and 1925 he toured the Western states in connection with the Race Relations Survey, which project he directed. From 1931 to 1933 he studied race relations in Hawaii, China, India, Africa, and Brazil. While on this trip, he taught for short intervals in the University of Hawaii and Yenching University, Peiping, China.

He had an intense interest in races and cultures, not only as subjects of research but with a view of furthering better race relations. He promoted the publication of numerous articles and books, including the *Negro Yearbook*, on the Negro race and its problems.

Dr. Park belonged to many organizations, mostly social science and research societies, including the American Sociological Society, the Academy of Political and Social Sciences, Population Association, Ecological Society, Association for the Study of Negro Life and History, and

the National Community Center Association. He belonged to the Disciples of Christ church. He participated in the work of the Social Research Council, the Institute of Pacific Relations, the International Institute of African Languages and Culture, and was a delegate to the Fourth Pacific Science Congress, held in Java in 1929. He was president of the American Sociological Society in 1925.

His literary work covered a wide variety of subjects, his preference being to write articles, introductions to books, and editorials, rather than lengthy documents. His chief contributions to sociological literature in the form of books included: *Introduction to the Science of Sociology* (with E. W. Burgess), 1921; *Old World Traits Transplanted* (with H. A. Miller), 1921; *The Immigrant Press and Its Control*, 1922; and he edited *The City: Suggestions for the Study of Human Nature and Environment*, 1925, and *An Outline of the Principles of Sociology*, 1939. In each of these publications one can discern the pioneering spirit, for he was always thinking of new approaches and methods. The text by Park and Burgess has had a great influence in giving direction to sociology, in focusing the chief emphasis on social processes, and in promoting sociology as a science.

The most outstanding contribution to the field of sociology was in social research, for Dr. Park was primarily a research man. His mind was alert to new fields for study and to new methods of research. In his classes, seminars, lectures, and conferences, and in personal contacts, he was constantly focusing attention upon research problems and how these could be studied more effectively. Studies of races, race relations, immigrants, migrations, human ecology, crowd behavior, the community, social processes, and city problems were among his chief interests. Once a subject captivated his interest, he would pursue the study of it with vigor and tenacity. The study of human ecology is a case in point. He was one of the first sociologists to become interested in the ecological approach to the study of human phenomena. Many sociologists regard him as the "father of human ecology."

Dr. Park was especially gifted in stimulating graduate students to pursue research work. His classes were conducted in the form of seminars. The students were divided into research groups, each group studying a given problem. He was accustomed to suggest ideas for investigation in order to find out the interests of students. The responses by students were followed up with additional suggestions. In this way many phases of a given subject were brought to light. After the subjects for investigation were selected, considerable time was devoted to the methods of research most effective in making the studies, followed by personal conferences to

further stimulate interest in the research problem under consideration and to improve the specific approaches and techniques to be used in the effort. He always insisted upon the study of the social situations in a firsthand manner, but he was not interested in merely gathering social data. His interest was in the diagnosis of situations, in the meanings of facts to the persons who were experiencing them, and in arriving at scientific conclusions. A true scientist must learn how to observe situations, collect and record significant facts, classify data, and correctly interpret and verify materials.

Articles dealing with various phases of his life and work will appear in later issues of this *Journal*.

SOCIOLOGICAL NOTES

The American Sociological Society

The officers of the American Sociological Society for 1944 are: Rupert B. Vance, University of North Carolina, President; Read Bain, Miami University, First Vice-President; Carl C. Taylor, U.S. Department of Agriculture, Second Vice-President; and Conrad Taeuber, U.S. Department of Agriculture, Secretary-Treasurer.

Pacific Sociological Society

The officers of the Pacific Sociological Society for 1944 are: William C. Smith, Linfield College, President; Robert H. Dann, Oregon State College, Richard T. LaPiere, Stanford University, and Ray E. Baber, Pomona College, vice-presidents; Calvin F. Schmid, University of Washington, Secretary-Treasurer. Dorothy S. Thomas, University of California, and Erle F. Young, The University of Southern California, were elected as members of the Advisory Council. Paul H. Landis is Representative to the Executive Committee of the American Sociological Society.

Oregon State College

Dr. Glenn Bakkum is devoting his whole time to the Language and Area Unit of the Army Specialized Training Program on the campus, and has charge of the Area section of the work. Professor Robert H. Dann has taken on the entire load of courses for the civilian students in sociology, which means larger classes and a curtailment of upper division work.

The State College of Washington

Dr. Fred R. Yoder has returned to the campus after serving a year in the Army Air Corps. He has resumed his work as head of the Department of Sociology and is again carrying on his regular teaching load. Professor Carl E. Dent has served as acting head of the department in Dr. Yoder's absence.

The University of Southern California

The Cooperative League of the United States of America has published a sixty-page *Dictionary of Cooperatives* by Dr. Emory S. Bogardus, the review of which is found in the January-February, 1944, issue of this *Journal*. He is also one of three advisory editors of the new *Dictionary of Sociology*, of which Dr. Henry Pratt Fairchild is the Editor.

The Alpha Chapter of Alpha Kappa Delta under the direction of its president, Dr. M. J. Vincent, is conducting a series of discussions on trends in wartime. At the January meeting Dr. Martin H. Neumeyer spoke on "Recent Trends in Recreation." Mr. Guy M. Hoyt, Assistant to the Superintendent of the Los Angeles City Schools, will address the chapter in February on "Child Welfare in Wartime." Dr. George B. Mangold will discuss "Housing Problems in Wartime" at the March meeting. In April members of the sociology staff will review "Five Great Books in Wartime."

DR. FRANZ OPPENHEIMER**1864-1943**

Dr. Oppenheimer, who has made his home in Los Angeles for the last three years, passed away recently. He first achieved international fame when a member of the faculties of the University of Berlin and the University of Frankfurt in connection with his books, such as *The State* and *System of Sociology*. He came to Los Angeles in 1940 as a refugee from Hitler's Germany and has engaged in developing further his ideas concerning the tremendous role of land ownership and usage in the development of the national state. He advocated a system whereby large numbers of people might come into the ownership and farming of parcels of lands now held in large acreages by a relatively few people. He believed that such procedure would go far toward increasing the social welfare of people. In addressing the sociology faculty of The University of Southern California a short time before his death, he made a deep impression by his profound insight into the underlying economic, political, and social processes operating in human society, by his erudition and wide acquaintance with social science literature, particularly European, and by his insight into the practical implications of his thinking in terms of the improvement of mankind and of the alleviation of human misery. Influenced by Henry George, he developed his own original ideas regarding a redistribution of the resources of the earth. In this redistribution as he planned it, he saw people obtaining freedom from economic domination of a few and developing their personalities through independent self-initiative.

NICHOLAS J. SPYKMAN

1893-1943

A student at Delft University, Holland, Nicholas Spykman represented Holland for four years in its diplomatic service in Egypt and later in the Dutch East Indies. In 1920 he began work for the Ph.D. degree at the University of California in the Department of Social Institutions. He received the doctoral degree in 1923, and his dissertation was published two years later by the University of Chicago Press under the title of *The Social Theory of George Simmel*. This book at once won for Spykman a reputation as a scholar of no limited proportions. In 1925 he went to Yale University in the Department of International Relations, and in 1935 he became chairman of the Department. In 1942 his book on *America's Strategy in World Politics* appeared. It drew forth favorable comments and also unfavorable comments (because of his treatment of geopolitics). Dr. Spykman was a man of unique scholarly ability whose contributions to sociopolitical theory were significant but cut short before they had reached their full possibilities.

RACES AND CULTURE

THE NEW SUN. By TARO YASHIMA. New York: Henry Holt and Company, 1943, pp. 310.

With skillful touch of pen and brush the author has prepared a unique autobiography of his experiences in Japan, where he opposed the militarists and where he and his wife suffered severe punishment. Each page of this book presents a picture accompanied by a sentence explanation. The cruelties of an autocratic regime are told in so vivid a form that they make a lasting impression.

BETRAYAL FROM THE EAST. The Inside Story of Japanese Spies in America. By ALAN HYND. New York: Robert M. McBride and Company, 1943, pp. 287.

In this study light is thrown on the nature of espionage, on how spies go about their work in gathering data for the use of their home governments and on its despicable nature, no matter who perpetrates it. This book does not tell the story of thousands of Japanese Americans whose loyalty to the United States has widespread support. It assumes that "a Jap is a Jap," which is no more scientific than the statement that is spreading in our Southern states that "a white person is a white person and no one of them is worthy of being trusted," or the ancient statement that "an Indian is an Indian and there is no good Indian except a dead one."

INDIAN CRISIS. By JOHN S. HOYLAND. New York: The Macmillan Company, 1943, pp. 193.

In short, crisp chapters, twenty-five of them, the author puts his careful observations during many years in India into readable form. The account samples Indian life and conditions, British rule, native leaders, and methods for meeting the crisis. The British offer of self-government to India when the war is over is opposed on the ground that it provides for an indefinite number of separate, independent states, in addition to an autonomous India. War would be the result.

Today India faces "an ever-deepening poverty and an ever more rapacious capitalism of money-lenders, land-owners, and industrial magnates." To meet the situation the author proposes the end of imperialism, a federal government, the democratic election of a federal legislature by the British-Indian provinces and the Indian states, mass education, constitutions for the Indian states, collectivization first in agriculture and later in industry, and an All-Indian Constitution; but it is not at all clear how these developments may be brought about.

THE LADDER OF PROGRESS IN PALESTINE. By CHESTER C. McCOWN. New York: Harper & Brothers, 1943, pp. xiv+387.

In "this story of archeological adventure" there are evidences of careful scholarship on every page. The detailed descriptions total to a stimulating account of life in Palestine not only in the early Biblical days but chiefly in the pre-Biblical eras. The reader is taken back thousands of years to the beginnings of human life in what later became the Holy Land. Jericho, "Palestine's oldest city," is uncovered; the 440 stone stalls where Solomon or some other ancient potentate kept his numerous horses for his chariots, the Roman caravan city of Gerasa, the tombs of Jerusalem, the origins of an alphabet—these are a few of the many and varied subjects that the Palestinian archeologists have thrown light upon. *Paleoanthropus palestinensis* dates back 100,000 years. In the third interglacial period there was living in Palestine a race far superior to the Neanderthal race in Europe. Imagine digging into an innocent-looking mound and coming upon "a Moslem mosque, below that a Christian church, and below that again a Roman and Hellenistic temple; then after a long hiatus the most complete series of Canaanite temples yet discovered, five different levels and periods and at least six sanctuaries." Going back 75,000 years in Palestine, the author finds evidences of human progress at that early date. The wars of the present are not worse than those of ancient days, but "the standards of the present are incomparably higher and the area of moral obligation broader than ever before," and the better is forever evolving out of the good.

E.S.B.

GET TOGETHER AMERICANS. By RACHEL DAVIS-DUBOIS. New York: Harper & Brothers, 1943, pp. xiii+183.

The author has had considerable experience in intercultural education and in directing intercultural workshops. This small book describes what Dr. Davis-Dubois calls "friendly approaches to racial and cultural conflicts through the neighborhood-home festival." Its dedication is far reaching: "To my friends, Jew and Gentile, Negro and white, Oriental and Occidental, old-stock American and recent immigrant, who are together developing a richer American culture." The method of the neighborhood-home festival is subtle and involved, bringing together "a group of people, culturally as mixed as is the community in which it meets," to relax, to converse "as a group on universal themes related to a season, a significant event, or an idea," and thus to find realization and expression "of their common humanity." The emphasis throughout this description of a technique for finding expressions of a common humanity is on "the creative use of cultural differences" and on the bringing out of a sense of harmony from diverse elements. A church, a school, a community welfare agency can utilize the neighborhood-home festival in the development of a far-reaching unity. They can help persons "to escape from the illusion of their separate selves into the reality of the whole."

BETWEEN TEARS AND LAUGHTER. By LIN YUTANG. New York: The John Day Company, 1943, pp. 216.

In this, the sixth book in English that has come from the pen and mind of Lin Yutang, the critic is strongly evident. The author states that someone has to play the part of a gadfly to leaders of democracies or else they will be busy leaning this way and leaning that way, listening so well to requests of this and that special interest that they do not get done the most important things that need to be done. Winston Churchill is Lin Yutang's chief victim. Churchill as an exponent of imperialism, particularly in Asia, and above all else with reference to Hong Kong, is laid low. In fact, the author can see Britain and China going to war over Churchill's refusal to give Hong Kong back to China. While friendly toward the United States, the author protests vigorously against the failure of the United States and of President Roosevelt to give China more than niggardly help so far in this war. He infers that the reason lies in the wish of the Tory leaders of Britain to keep China a weak China. Lin Yutang deplores the suggestion which has been made by an American writer that Japan should be left somewhat strong at the conclusion of the war—just to hold China in check. From here on, the author attacks power politics and the building of new balances of power. Such

procedures, he claims, lead directly to a World War III. "Power politics is gunpowder politics." Lin Yutang also attacks the use of science and mathematics in settling human problems, because science is amoral, purely objective, and materialistic in its implications. It leads to mechanistic minds. The concept of the Four Freedoms is criticized. For example, freedom from fear is not freedom but political security; and freedom from want is not freedom, but economic security. Moreover, why not have freedom from disease (health), freedom from dirt (cleanliness), and freedom from the telephone (quiet)? In addition to science and freedom, the people of the world need faith and widespread appreciation, particularly in politics and business, of human values. "If the world is to function as a unit, the faith must ultimately develop equally that no nation is better than any other nation." The United Nations are fighting a war without an adequate philosophy. To the extent that they are fighting a war with a philosophy of imperialism, power politics, trade domination, and race discrimination, they are heading for World War III. What Mr. Lin Yutang is really pleading for is that the United States shake off the ominous shades of political and economic imperialism and that she step forth as a real moral leader of the world, yes, as a humble leader of the peoples of the world.

E.S.B.

RACE AND RUMORS OF RACE. By HOWARD W. ODUM. Chapel Hill: The University of North Carolina Press, 1943, pp. x+245.

On the basis of a collection of several thousand rumors of a racial nature that have spread in the Southern states during the early years of World War II, the author has made an earnest search for objectivity and an appeal for a "genuinely realistic education" rather than for revolutionary action. He urges a new education that will set "the stage for orderly change commensurate with the stated ideals of the best that men can do." He has succeeded in bringing to the fore the situation as it is understood in a social psychological sense in the South, but he feels that we do not yet know the way. Hence, the book places a challenge frankly before the people and the leaders of the nation that calls for "wisdom and maturity." The need is for a "new covenant through scientific and cooperative endeavor" that will leave "no place for bitterness and hate, for name-calling and blame."

Three militant fronts are described: one of the Southern white people, one of the Negro in the South, and one of the rest of the nation, or, particularly, the North. The solution of the potential and actual conflicts will test the "sense of humor, of fairness, and of perspective" of everyone. The author insistently raises one question after another in his attempt to

set people thinking throughout the South and the nation regarding the race problem and what they are going to do about it if they would build a greater United States and play a sincere part in developing a global democracy.

To these ends the many rumors about race that have been collected are classified according to the phases of life in which they circulate, such as domestic service, the Eleanor clubs, work and employment, war services, transportation and travel, and so on. The chapters dealing with these analyses are perhaps the strongest in the book. The Durham Conference and the Atlanta Conference are discussed, and by the skillful use of pertinent questions "the way out and the way on" is indicated.

Some readers may wish that the author had been more positive, if not militant, in outlining what must be done. But in so wishing they will miss the major aim of the book, for the author is endeavoring to get the people most concerned to think their way through to sensible conclusions, rather than to tell them what is what. It may be added that this treatise is a gold mine for the social psychological study of rumor. E.S.B.

A BLACK BYZANTIUM. *The Kingdom of Nupe in Nigeria.* By S. F. NADEL. New York and London: Oxford University Press, 1942, pp. xvii+420.

THE REALM OF A RAIN-QUEEN. *A Study of the Pattern of Lovedu Society.* By E. JENSEN KRIGE and J. P. KRIGE. New York and London: Oxford University Press, 1943, pp. xvi+336.

These studies of African peoples, sponsored by the International Institute of African Languages and Cultures, are of exceptionally fine standard in research technique and report. The Nupe kingdom in Nigeria represents one of the more advanced native societies in West Africa. In comparison, the Lovedu, a Bantu people in the upper Transvaal in East Africa, are much more primitive. Although these studies differ in plan and emphasis, they have in common a presentation of community life, political history and organization, the nature of the government and the judicial system, and the agricultural, industrial, and other economic features. Both reports discuss the nature and significance of family ties and various social groupings, and related controlling factors. Rituals, ceremonials, and basic customs are touched upon to indicate their importance in the cultures concerned, and in these particulars the Lovedu culture is more elementary and primitive. The influence of European culture is noteworthy in both societies. These books should have equal appeal for sociologists and anthropologists. The authors contribute much that should prove invaluable to those who are or will be concerned with the destiny of African natives after the war. J.E.N.

SOCIAL THEORY

TECHNOLOGY AND LIVELIHOOD. By MARY L. FLEDDERUS and MARY VAN KLEECH. New York: Russell Sage Foundation, 1944, pp. 237.

This is an inquiry into the changing technological basis for production as affecting employment and living standards. In Part I, after the authors have indicated the importance of electricity and chemistry in modern technology, they go on to discuss the changes that are taking place in mineral industries, agriculture, the construction industries, and in transportation and communication. In Part II emphasis is placed on labor requirements and employment opportunities under the impact of technological change. The study is essentially economic, but because of the new social implications of the many changes in industry due to technology, and particularly because of its factual treatment of social change, the book is definitely of interest to sociologists.

J.E.N.

LEADERSHIP AND ISOLATION. A Study of Personality in Its Inter-Personal Relations. By HELEN HALL JENNINGS. New York: Longmans, Green and Co., 1943, pp. xv+240.

This piece of sociological research deals with an analysis of the "choice process," that is, of the ways persons are chosen as friends and associates and as leaders and of the ways they choose others. Social contact range is sharply distinguished from a person's range of emotional demand. In other words, "the number of persons with whom contact is actually sought is very different" from the emotional range or "the number of people one wistfully indicates as desirable team mates in one or another activity." Leadership is not defined as the possession of static traits but "as a function of inter-personal relations." It is relative "to the group processes concerned." Society is divided into those individuals who are "self-assured, dominant, effective in the group life" (the first two might be classed as "static traits") and those individuals "who are so situated that they cling only with a tenuous grasp to the outer fringe of the group" ("situated" hardly seems an adequate term). Thus, the first are "over-chosen" and are leaders; the others are "under-chosen" and are isolated. The foregoing analysis appears in the introduction by Gardner Murphy.

The author studied intensively 133 individuals of the New York State Training School for Girls (out of a total of 400). The setting does not appear to be normal for the study of leadership. By specific tests the social expansiveness and the emotional expansiveness of individuals were studied "as two distinct phenomena in inter-personal relations." It is in this connection rather than in the field of leadership that this book has great significance. It has a fruitful bearing on questions of personal nearness and farness and of changes in these personal relationships. It raises many

questions as to why a person "chooses" some persons and "rejects" others, and why he at the same time is being "chosen" and "rejected" by other persons. The study produces unaccounted-for results, namely, that "generous behavior" does not seem to differentiate the over-chosen from the under-chosen; and that moody behavior does not distinguish the over-chosen from the under-chosen. However, the over-chosen do appear to have "an unusual sensitivity and orientation on their part to the elements of the total group situation." The reasons for leadership as reported in this study remain to a large extent a mystery, namely, "in the interpersonal contributions" of human beings. E.S.B.

AMERICAN HEROES AND HERO WORSHIP. By GERALD W. JOHNSON.
New York and London: Harper & Brothers, 1943, pp. 284.

This is a thought-stimulating and challenging book engaged in the always delightful task of recording the "ironies of history" as reflected in the lives of some Americans of the past who have been great enough to have been hailed as heroes at one time or another. For his principals, the author has selected among others, Du Pont de Nemours, Thomas Jefferson, Alexander Hamilton, Tom Watson, Theodore Roosevelt, William Jennings Bryan, and Woodrow Wilson.

A great deal of nonsense about these men has been recounted time and time again. The author reviews at length some of this and tells why these men were not always great for the assigned reasons made by historians and other social observers. Every one of them possessed flaws in character which only too often were hailed as virtues, or their virtues were characterized as devilish weaknesses. Consider the case of Du Pont, the founder of the go-getter Americanism so popular today and, by way of good concrete measurement, of the gigantic Du Pont industries. The author finds that he was a dreamer and a visionary, an everlasting talker and scatterbrain, a man with too many irons in the fire, a subversive agitator, and yet a man of courage, learning, honor, and ideas, whose motto for the American people was "We must climb." Or, the case of Jefferson, who was in reality an appeaser of the Munich type, a noncombatant, but whose sense and serene faith in democracy made him cling ever so steadfastly to the theory that the people "are capable of providing for themselves a better government than can be provided for them by any other power." Or again, that of William Jennings Bryan, who better than any of his contemporaries "foresaw and charted for others the course that political thought was to take in this country," but who "came to his end endeavoring to subvert scientific thinking." In the author's analysis of Woodrow Wilson and his social philosophy, the most superb of the

ironies is demonstrated. Wilson's note to Philip Kerr in 1924, stating that "the great tragedy of the last six years is the fact that American failure to accept world responsibility means that the job will have to be done over again within twenty years and at ten times the cost," indicates the prophetic wisdom of the man who was repudiated for a Harding. And yet Wilson was never able to make himself fully known to his people because of his failure to make concessions to their emotional nature. He was, according to Johnson, "a faulty leader because he was afflicted with the typical ignorance of the scholarly; he knew books better than men, . . . it is also probable that he adopted, perhaps subconsciously, the heresy that it is virtuous to divorce reason from emotion."

This is no book for rapid, easy reading; it is too full of rich materials for that. At times it is highly entertaining, at others miserably irritating. One might wish that the author had written an academic chapter of conclusions about heroes and hero worship. What new principles are apparent from the inquiry? There will be ready agreement that as to "time and chance," the imperceptible influence of a new environment, new habits of thought, new interests, and new emphases may be as powerful as emotion in creating a view of the past that is totally at variance with the factual record." It may be that real heroes will have to await canonization as such for a hundred years.

M.J.V.

AMERICAN SOCIETY IN WARTIME. Edited by WILLIAM F. OGBURN.
Chicago: The University of Chicago Press, 1943, pp. vii+237.

In this group of papers, representing a series of lectures delivered at the University of Chicago in the fall of 1942, a splendid résumé of facts relating to wartime conditions is presented. Most of the contributors to this collection of reports are now or have been connected with the Department of Sociology of the University of Chicago. Dr. Ogburn has done a good piece of work in editing the book. The first paper, which is by Dr. Ogburn, treats of population as affected by the current war. In discussing changes in the family as a social institution, E. W. Burgess claims that "family instability is essentially a phenomenon of the transition from the institutional to the companionship type of family." The city of the future, according to Louis Wirth, will be a greatly expanded city not only in land area but in increased public services. Since most soldiers do not reach the fighting front, their function "becomes almost indistinguishable from the function of millions of civilians at various stages in the production lines," as stated by Samuel Stouffer. The "task of the citizen is as important as that of the soldier," concludes Ellsworth Faris. Pertinent phases of the Japanese Relocation Centers in the United States are analyzed by Robert Redfield, who says that "the Japanese Americans are looked upon

with every shade of favorable and unfavorable feeling. There are some who regard them as the unfortunate victims of one of the milder forms of mass lynching." The Japanese American may be viewed as "a crucial case for the testing of the fairness and justice implied in the American ideal." Racial ideologies, in the words of Robert E. Park, are "the historical products of long-continued conflict and controversy." This war stimulates races and peoples to struggle "for a political and a racial equality that was denied them in the world that is passing." E. H. Sutherland discusses the effects of wars on crime, and Herbert Blumer handles the subject of morale, contending that "the existence of a high morale in the war effort is no sign of the retention of such morale," for example, in peacetime. Although the book cannot take cognizance of the developments of the past year, it has historical as well as sociological value. E.S.B.

THE FUTURE ECONOMIC POLICY OF THE UNITED STATES. By
WILLIAM ADAMS BROWN, Jr. Boston: World Peace Foundation, Pamphlet
Series No. 8, 1943, pp. 101.

Professor Brown's small volume on the problems that face us as we approach victory and the peace to follow is thought provoking. Each of the four parts attempts to grapple with adjustments which the American people will have to make during the next decade. Every American needs to face squarely and honestly the "contradictory aims" in our culture, especially those in our economic institutions; he should see at least the more elementary clashes between his country's present domestic and foreign policies; he should honestly evaluate the "Reconciling Principle" which Professor Brown offers in a sincere attempt to bring together those two old bugaboos, Freedom and Security; he should be willing to list for himself what immediate sacrifices he is willing to make in order to help achieve a "working world economy," in which America will undoubtedly take the role of "Leader."

This brief review is written in an army barracks. It is written with the hope that every American will emotionally make himself as much a part of the problems that Dr. Brown has so ably discussed as he is a part of the men in the barracks. Our soldiers are already, in facetious tones to be sure, talking about "selling apples when we get back." Underneath this half-humorous attitude is a prayer on the lips and in the hearts of the men in uniform that is also a hope that the American people will show sufficient maturity in coping with the problems of the peace, as they have shown in grappling with the problems of winning the war.

Pfc. David H. Dingilian
Camp Hood, Texas

THE SOCIALIST MOVEMENT IN READING, PENNSYLVANIA. A Study in Social Change. By HENRY G. STETLER. Published at Storrs, Connecticut, 1943, pp. vii+197.

This is a doctoral dissertation, written by the author, for the degree of Doctor of Philosophy for the Faculty of Political Science, Columbia University. Reading, Pennsylvania, for a number of years was one of three socialist cities in the United States. This study embraces the period from 1896 through 1936 and attempts to show what factors accounted for the development of socialism in a native American environment and whether or not the Socialist movement precipitated social thought and action along class lines. Led by local trade unionists and supplemented by the political media of the Socialist party, the movement first succeeded in electing a representative to the state legislature in 1910. Thereafter, its successes gradually increased until in 1935 complete control of the municipal government of Reading was attained. From 1936 onward, the movement went into a decline. While in control of the government of the city, the Socialists "went little beyond giving the city an efficient and honest administration," but they did, as a local party organization, develop "a disciplined leadership group that carried on an increasing propaganda campaign to keep the principles and aims of Socialism before the mass of voters." The author's conclusions reveal that the movement "at least demonstrated that the working classes possessed the ability to engineer *a means* for achieving their goals within the framework of a democratic society." Denied were the goals themselves. Ushering in the decline were such factors as the split in the ranks of the Socialist party, the social legislative program of the New Deal, and the present war program.

M.J.V.

GROUP EXPERIENCE. The Democratic Way. By BERNICE BAXTER and ROSALIND CASSIDY. New York: Harper & Brothers, 1943, pp. xvii+218.

Youth who are planning to be leaders of groups in social work, in recreation, in churches and schools will find this book of assistance. In the Preface the authors define the major premises which have guided them in their group work activities. In the main, these are well-known and long-established principles in sociology, for example, that "the individual and his environment form a total interacting unit," or that in a democracy the individuality of each person "is enhanced by cooperative action." Interesting points on group leadership are developed. These are well-recognized sociological ideas, such as "the leader's immediate and persisting task is to have each person develop to the fullest," and "the function of the leader of any democratic group is to shape conditions prevailing within the group so that democratic relationships are encouraged." An excellent double-column summary (positive and negative) is given of the traits of a leader as a guide in group experiencing.

Two case studies of group experience are presented. One deals with a group which emerges spontaneously in response to a need, and the other develops "through the carefully planned organization of an authorized leader who reveals goals and program about which the group comes together." Significant contrasts may be seen in the emergence of the spontaneous and of the guided group. One relates to a club that was organized in San Francisco by the members of a neighborhood to meet the threat of bombing. The other is the account of a group who had come together to participate in "a two weeks' course in camping for counselors." In the first, or spontaneous group, the end was the reaching of a goal, while in the guided group the end was "the development of individuals using the group experience as the means."

Chapters of special importance deal with "Youth in the Community," "Preparation for Tomorrow's Leadership," and "Education for Living in an Interdependent World." Five appendices offer concrete materials for use by camp and teacher councilors of youth. The major point of view is that of educators who have discovered some important sociological principles relating to the group process.

E.S.B.

THE FREEDOM TO BE FREE. By JAMES MARSHALL. New York: The John Day Co., 1943, pp. 277.

This somewhat unique title covers an analysis of principles which must govern the development of democracy. Among the assumptions are respect for individuals, opportunities for individuals, equality of treatment of each individual, and an equality that does not mean identity but a recognition of differences. The writer analyzes recent changes in our economic and social life and recognizes the need for social planning. The emphasis of free enterprise, he thinks, may be transmuted from the individualistic expression of capitalism to a cooperative free enterprise.

The Axis nations cannot achieve democratization except as they begin with the family. Education must be directed toward the development of greater fellowship in family and school relationships and toward the principle that government must serve, not be served.

In the development of institutional organization after the war, serious difficulties will be encountered. The colored races must be recognized and granted the rights that are due them. A serious problem arises, however, owing to the fact that the British Tories and most of the Southern Democrats represent an anachronism in democratic society. They are "inflamed with chronic irritation at the thought of equality between peoples of different color."

Our so-called democratic education must become more effective. It cannot neglect the emotional life of young people, since the emotional disorganization often retards the healthy development of the mind and

is a frequent cause of failure to achieve maturity. Nowhere can education return to its academic patterns. It must promote the progress that men have made toward the fulfillment of their desires to achieve ethical ends and the satisfaction of their need for a recognition of individual integrity. The writer closes with the sentence, "Only when politics serves ethical ends and satisfies the mature needs of man can political institutions assure men the freedom to be free."

G.B.M.

SOCIETY AND NATURE. A Sociological Inquiry. By HANS Kelsen. Chicago: The University of Chicago Press, 1943, pp. viii+391.

In this sociological study of the relationship between the principle of retribution and the law of causality, the central theme is concerned with the principle of retribution in the primitive conception of nature and as revealed in Greek religion and philosophy. It is the thesis of the author that the modern notion of causality had its origin in the primitive notion of retribution. The study is well founded in ethnological, historical, and philosophical literature.

FROM VICTORY TO PEACE. By PAUL HUTCHINSON. Chicago: Willett, Clark & Company, 1943, pp. ix+226.

The title of this book is most significant. It implies that, although the United Nations will win the war, they have not thereby won the peace. The content of the book indicates the long, hard road between winning the war and—what will perhaps be still more difficult—winning the peace. In brisk style the author proceeds to state and describe some of the more important factors that are involved in winning the peace. He does not for a moment suggest that the war must be won first, but rather that the peace must be won while military victory is being achieved. He points out how, if they do not watch out, the United Nations will fall apart and then fall back into the old balance-of-power scheme of things as soon as the war is won. When the outlines of victory are seen to be sketched on the banners of the United Nations, the reactionary forces will come out in the open and demand a return to the old power politics, with themselves in the saddle. A strong chapter deals with "the race demon." The author ascribes "the racial sensitiveness of Orientals today" to "a sorry record of personal insult at the hands of boorish whites." He fearlessly points out the proclivities of Christian nations to express race prejudice. He sees danger from communism, not because of its teachings as such, but because with its practice of race equality "it is more than a revolutionary phenomenon. It is a major force in the world."

The book is to be read because of the questions that it raises. It is to be treated respectfully because the answers that are given to these questions will determine whether or not victory will lead to peace.

SOCIAL WELFARE

SOCIAL CHARACTERISTICS OF SALT LAKE CITY. By OWEN F. BEAL.
Salt Lake City: The University of Utah, 1943, pp. 54.

This booklet gives data concerning population traits, housing, occupations, family life, and social services in Salt Lake City. The author's main conclusion is that, since cities are in a state of flux, there is "opportunity for social planning and the application of the social sciences to public affairs to make the city of tomorrow a better place in which to live."

ESCAPE FROM JAVA. By CORNELIS VAN DER GRIFT and E. H. LANSING. New York: Thomas Y. Crowell Company, 1943, pp. 166.

The story of how three white men escaped from Java after it was taken over by the Japanese is thrilling and all too short, but the book does more than tell a good, true story. The introductory chapters describe briefly and graphically what Japanese "co-prosperity" meant for the natives and Europeans living in Java after various changes in the mode of living were enforced by the Japanese. Conditions were so revolting that these three men were willing to risk a three-thousand-mile journey across the Indian Ocean from Batavia to the island of Rodriguez. The details of the preparation, escape, and dangerous voyage in a twenty-five-foot boat are narrated so well that the reader feels as if he were actually with them.

J.E.N.

OUR YOUNG FOLKS. By DOROTHY CANFIELD FISHER. New York: Harcourt, Brace and Company, 1943, pp. xxxiii+329.

This is neither a novel nor an official report but a personal discussion of a great problem by a leading American author. As a member of the American Youth Commission, Mrs. Fisher had access to a wealth of material gathered by that organization, which, together with a lifelong personal observation of youth problems, furnished the factual basis of the report. After presenting certain general data regarding young people in America, the author discusses postwar problems, particularly education, work experience, paid work for students, and away-from-home camps. A special section deals with the problems of girls, a much-neglected topic, and the concluding section is devoted to the theme "life is more than jobs." The chief value of this book is not the factual material presented, for one could find many more elaborate official reports on youth problems, but the candid and penetrating observations about conditions of youth and the author's appraisal of the various programs to aid the youth of today and tomorrow.

M.H.N.

CONTEMPORARY PSYCHOPATHOLOGY. A Source Book. SILVAN S. TOMKINS, Editor. Cambridge: Harvard University Press, 1943, pp. xiv+600.

Sociologists, social workers, and physicians should welcome this valuable collection of essays dealing with human behavior in its psychopathologic aspects. Dr. Tomkins has endeavored to present those areas in psychopathology which have been illumined by new researches or have been broadened by the acquisition of new materials. He has called in over fifty contributors to present their specific speculative, clinical, and experimental accounts of the phenomena in the field. Many of the inquiries will be found to be fruitful sources of methodological procedures, and all of them yield an abundance of information about selected psychiatric cases dealing with mental disease in childhood, psychoneuroses, and schizophrenic psychoses.

Some of the selections are significant for students of sociology and social psychology, especially those dealing with anxiety, the interpretation of play, the neuroses of war, the effects of fear, conflict, and frustration, and the theory of threat. The comparatively new field of psychosomatic medicine is introduced along with the discussion on psychoneuroses, revealing an intimate connection between certain mental states and such illnesses as gastrointestinal disturbances, peptic ulcers, asthma, hypertension, and the like. Personality configurations seem to have much to do with the origins of these organic disturbances. Dr. Alexander of the Chicago Psychoanalytic Institute points out that "the alimentary tract is a system which the psychic apparatus uses with great predilection to relieve emotional tensions." His essay on the psychologic factors in gastric disturbance is brilliantly conceived. The book is most useful and enlightening for those interested in human behavior problems. M.J.V.

EARNINGS AND SOCIAL SECURITY IN THE UNITED STATES. By W. S. WOYTINSKY. Washington, D.C.: Committee on Social Security, Social Science Research Council, 1943, pp. xiii+260.

Social security problems and their relation to national income and income trends are the subjects of intensive statistical study by the author of this book. An immense amount of factual material has been condensed into eighty-two tables and charts and presented for the benefit of all who are interested in the improvement and successful administration of the Social Security Act. After discussing methods of measurement, the author divides the subject matter into three parts as follows: Taxable Wages in the National Income, Structure of Wages, and Wage Trends and Social Security.

It appears that the income paid by the industries covered by the old-age and survivors insurance amounted in 1941 to 68.2 per cent of the

national income and the wage bill, to approximately 47-50 per cent, but exemptions and the limitations reduced taxable wages to 43-45 per cent. Taxable wages covered by unemployment compensation amount to only 40 per cent of the national income. The range of wages from the low level typical of farm laborers to the creditable figure enjoyed by the skilled laborers raises important issues. The gap between the wages of men and of women and between those of whites and of Negroes does likewise. The author measures per capita income by states and places the District of Columbia first and Mississippi last, the relative figures being \$1,011 and \$195.

Since the cost of the old-age and survivors insurance program will depend on the long-range trend in wages, several chapters are devoted to a discussion of this subject and its implications. During the last one hundred years per capita wages have increased one or two per cent annually. If wages continue to increase, the security system will remain solvent. If not, benefit payments will exceed appropriations and solvency will depend on the reserves that have previously accumulated. Long-range trends, therefore, are important factors in the further development of our Social Security system.

G.B.M.

JOBS AND SECURITY FOR TOMORROW. By MAXWELL S. STEWART. New York: Public Affairs Committee, No. 84, 1943, pp. 32.

This pamphlet suggests a new American Bill of Rights, including the rights to work; to fair play; to adequate food, clothing, shelter, and medical care; to security; to live in a system of free enterprise; to come and go, and to speak and to be silent; to equality before the law; to education for work, for citizenship, and for personal growth; and to rest and recreation.

OUR BEGGAR PROBLEM. *The Indian Journal of Social Work*, Bombay, Vol. IV, No. 1, June, 1943.

The entire issue of this journal is devoted to one of the great problems of India. Beggary has become a gigantic problem in India. Seven authors discuss the types and mental traits of beggars, the causes of beggary, the menace of beggars to public health, and the various beggar relief systems. Katayun H. Cama classifies the beggars of India as follows: "(1) The child beggar, (2) the physical defective, (3) the mentally defective and mentally ill, (4) the diseased, (5) the able-bodied, (6) the religious mendicant, (7) the bogus religious mendicant, (8) the tribal beggar, (9) the employed beggar, (10) the small-trade beggar, (11) the temporarily unemployed who are employable, (12) the temporarily unemployed who are unemployable, (13) the somewhat permanently unemployed who

are employable, (14) the permanently unemployed and unemployable, (15) the permanently unemployed who are viciously or incorrigibly unwilling to work."

The causes of beggary are manifold, but the loss of agricultural employment in the village and the increasing inability to find work or subsistence are regarded as the most common causes of beggary, according to Radhakamal Mukerjee. The bulk of the landless people are able bodied and yet driven to almsbegging by circumstances. N. N. Sen Gupta maintains that "the three basic tendencies that go to mould the beggar personality are masochism, a dependent attitude, and persistence of certain childhood tendencies." The psychophysical techniques used by beggars include the devices to attract attention, the variable methods of appeal to emotion, and the persistent efforts to impress their needs upon the mind of their patrons.

M.H.N.

THE CHURCH AFTER THE WAR. By BISHOP FRANCIS J. McCONNELL.
New York: The Methodist Church, 1943, pp. 136.

Forward-looking Bishop McConnell points out that "a Christianity that is not social is not Christianity at all," because practically it is hardly possible for a person to live a religious life in isolation. "There must be cooperation even in the inner phases of Christian experience." Likewise, Christianity cannot isolate itself from the world of affairs. The church is now awakening to the fact that economic imperialism is a moral problem. Church leaders have been preaching much about peace but saying little "about the industrial obstacles to peace." After the war is over, even policing forces in conquered lands have a responsibility to act so justly and fairly that the conquered peoples will be favorably impressed and will respond willingly to a new democratic order.

PROCEEDINGS OF THE NATIONAL CONFERENCE OF SOCIAL WORK. Seventieth Annual Meeting. War Regional Conferences, New York, St. Louis, Cleveland. New York: Columbia University Press, 1943, pp. x+491.

Out of a large number of papers prepared for three regional conferences in 1943, forty-five were selected for publication in this volume. They deal with such general themes as: manpower to win the war, social work and war, social security after the war, and social work and postwar planning. Among the contributors of papers there are such well-known names as Charles P. Taft, Florence Hollis, Leonard W. Mayo, Elsa Castendyck, J. J. Mallon (London), Gordon Hamilton, Joanna Colcord, and Elwood Street. Some of the specific topics are: absenteeism and turnover, the committee on fair employment practice, the impact of

the war on marriage relationships, helping to prevent sex delinquency, the employment of minors in wartime, counseling as social case work, progress in interracial relationships, resettlement of Americans of Japanese ancestry, the security report of the National Resources Planning Board, the postwar role of social workers, and over-all postwar community planning.

It will be seen from the foregoing exhibit that a wide range of up-to-date topics is discussed in this volume. As is to be expected, the social worker tackles these problems in a practical, realistic way, and goes little further than the immediate facts in hand. Very little rein is given the imagination, and social theory is avoided. While most of the papers in this document contain new, firsthand materials, yet many review familiar ground, and the value of every one could have been enhanced if more attention had been given to the underlying social processes that are at work. Deep-seated social changes are in evidence in these papers, but rarely do the authors indicate that they are aware of the far-reaching implications of their reports concerning case materials. Rarely are social research concepts brought into play. Many writers seem to have their eyes so close to human incidents that vital social meanings escape their attention. Details of administrative procedures and the factual aspects of case work are important, but not the most important aspects of helping the unadjusted to readjust. The group work process, the leadership process, the democratic process are a few of the phases of social change that seem to be reaching a new low in social work, judging by the paucity of materials in this book. The editors have done an excellent job, and a smaller volume than usual represents no great loss. Some of the papers are superb.

E.S.B.

ROOTS IN THE EARTH. *The Small Farmer Looks Ahead.* By P. ALSTON WARING and WALTER M. TELLER. Foreword by Louis Bromfield. New York: Harper & Brothers, 1943, pp. xiii+202.

It is encouraging when farmers begin to think and to write books on the economic and social problems of farming with as much deep insight as is displayed by Messrs. Waring and Teller. They see clearly the hopeless situation in which 3,000,000 small farmers in the United States find themselves today. They perceive the difficulties involved in the organization of 200,000 large-scale farmers whose mechanized activities are crowding the small farmer to the wall and making of him a hired man—working for the “big farmer,” who turns out to be so often a city banker or business man. The authors feel that the Farm Bloc in aspiring to play the role of a National Association of Manufacturers and in fighting the social programs of the U.S. Department of Agriculture and of the Farm

Security Administration is definitely undermining the welfare of the little fellow in agriculture. The authors see hope in the cooperative efforts of small farmers. They report favorably upon the work of purchasing and consumers' cooperatives. Through cooperatives of these types small farmers can grow strong and "help make democracy strong." By joining with consumer cooperators in the cities it will be possible for the common people to save themselves, and, in so doing, have a hand in saving their country from powerful fascist tendencies. This book represents a far cry from the traditional though current book on rural sociology.

COME OVER INTO MACEDONIA. By HAROLD B. ALLEN. New Brunswick: Rutgers University Press, 1943, pp. xvii+313.

This is the story of a ten-year adventure in "uplifting" the war-torn people of Macedonia. The needs of the destitute population that was forced to migrate from Asia Minor into rural areas in Greece and that was still suffering from the ravages of war had overtaxed the Greek government to the utmost. The Near East agencies came to the rescue, but much remained to be done. Mr. Allen felt that the work of rural reconstruction was of particular importance, though exceedingly difficult. A preliminary survey of the conditions of rural people revealed that four things were needed: (1) health and sanitation; (2) improved production; (3) household management and home education; and (4) recreation. More specifically, the work included the improvement of farm land, the elimination of swamps and malaria, the improvement of herds, the building of water fountains and the purification of water, the proper feeding of babies, the erection of play yards, and home demonstration centers. Direct relief was reduced to the minimum. Instead, the people were taught to help themselves and to improve their own lot. M.H.N.

STREET CORNER SOCIETY. By WILLIAM FOOTE WHYTE. Chicago: The University of Chicago Press, 1943, pp. vi+284.

Cornerville is a slum district in an "Eastern City," inhabited mainly by Italians. The author gathered firsthand information from the inside by identifying himself with the people of the area. It is a description of the corner boys and men, their organizations, activities, attitudes, and conditions. Special attention is given to the racketeers and politicians of the district. The corner-gang structure arises out of the habitual association of the members over a long period, and gang associations mean more to them than their homes or the schools and churches. The leader is the focal point of organization, for around him revolves the daily round of activities. The Cornerville society is a closely knit hierarchal organization in which people's positions and obligations to one another are defined and

recognized. The problem is not a lack of organization but rather a failure of the social organization to fit into the structure of society around it. The description of the inner life and social structure of an Italian slum is intimate and factual, and the story adds to our knowledge of slums and of gang life.

M.H.N.

THE MOVEMENT OF FACTORY WORKERS. A Study of a New England Industrial Community. By CHARLES A. MYERS and W. RUPERT MACLAURIN. New York: John Wiley & Sons, Inc., 1943, pp. viii+111.

The authors of this significant piece of research believe that the transition to a more planned society is imminent. The present war offers a notable opportunity for the analysis of our industrial society in new terms. Their present study is made as an effort to show the meaning of their new terms. They have undertaken to study a certain aspect of industrial society in a New England community from 1937 to 1942, namely, the extent to "which workers moved voluntarily or were forced to move from one firm to another or in and out of employment during this period and the effect of the movement."

The theory that where workers are freely competitive their movements would tend to equalize wage rates and conditions of work for similar jobs, to distribute labor where greatest needs were manifest, and to give workers opportunity to utilize capacities and abilities most effectively is subjected to close scrutiny. The whole study involved the investigation of about sixteen thousand workers in the community. One significant finding was that labor mobility is not so great as theorists hold. Barriers to mobility were: employers' gentlemen's agreements not to hire labor away from one another; restrictive hiring practices; the tendency of workers to seek jobs near their homes; long service and attachment to employers.

After 1942 there came a stronger tendency for workers to shift to better-paying jobs, even though these were not near their homes. Four fifths of the low-wage firms had been losing workers in 1937; all were losing them in 1942. Also revealed is the frustration which large masses of workers felt during the depression years. This sense of frustration evidently had much to do with the implanting of a fear of insecurity, which in turn made them hang on to a job despite low wages. Employers were found who knew little about their labor turnover, who cared little about establishing efficient hiring practices, and who did little to make working conditions more attractive. The authors conclude that unless cyclical depressions are warded off in the future, however much improved industrial relations practices may become, workers' lives will continue to be dominated by the dread of insecurity. This is the long-run challenge to industry.

M.J.V.

THE PEACE WE FIGHT FOR. By **HIRAM MOTHERWELL.** New York: Harper & Brothers, 1943, pp. 281.

This book will challenge the reader at many points with its creative guessing as to the nature of postwar problems in Europe. The author envisions the complete military defeat of Germany and Japan, and estimates that the physical destruction and deterioration of Europe's productive plant as a result of the war will probably amount to between 15 and 30 per cent. Further, in farm animals it will be 50 per cent or more, in soil productivity more than 25 per cent, in bombed and worn-out machinery 15 to 25 per cent. Motherwell describes vividly the breakdown of normal transportation, the lowered stamina of workers due to semistarvation, and the disappearance of governmental authority over persons and property.

It is emphasized that food must be rushed to all citizens of Europe regardless of their nationalities. Food will win the peace! Most of the people of Europe are going to favor whatever government can give them food. Hence, the United Nations must be ready with ample food reserves for this emergency. It may be necessary to give the people of Europe food for at least a five-year period, perhaps under some kind of lend-lease agreement.

For the critically minded person, the author has appended the great speeches and documents which touch on the postwar era by Franklin D. Roosevelt, Winston Churchill, Henry Wallace, Milo Perkins, Sumner Welles, Cordell Hull, Anthony Eden, and Wendell Willkie. Some of the salient implications of the Atlantic Charter, The Mutual Aid Agreement between the United States and Russia, and The Russian-British Mutual Assistance Agreement are reviewed. The book is well written and deserves a wide reading.

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THE BATTLE IS THE PAY-OFF. By **CAPTAIN RALPH INGERSOLL.** New York: Harcourt, Brace and Company, 1943, pp. 217.

The author gives a realistic description of a battle in North Africa, of the preparations for it, of the organization and standardization that are required, and of the physical training necessary. When he came home for a visit, he was disturbed greatly by the fact that "our streets are full of men and women, young, healthy, well dressed, who play no part in the war," and who give a "thousand daily evidences of our lack of determination as compared with the determination of our allies"—for example, the English, the Russians, the Chinese.

OTHER BOOKS RECEIVED

- THE SOCIAL CHARACTERISTICS OF ERIN.** A Rural Town in Southern New York. By DWIGHT SANDERSON and S. EARL GRIGSBY. Ithaca: Cornell University Agricultural Experiment Station, 1943, pp. 54.
- ELEMENTARY RUSSIAN READER.** By ALEXANDER KAUN and OLEG A. MASLENIKOV. Berkeley and Los Angeles: University of California Press, 1943, pp. 27.
- THE AMERICAN FRIENDS IN FRANCE, 1917-1919.** By RUFUS M. JONES. New York: Russell Sage Foundation, pp. 28.
- THE AMERICAN RELIEF ADMINISTRATION IN RUSSIA, 1921-1923.** By H. H. FISHER. New York: Russell Sage Foundation, pp. 28.
- AMERICAN RED CROSS FAMINE RELIEF IN CHINA, 1920-1921.** Edited by DONALD S. HOWARD. New York: Russell Sage Foundation, pp. 25.
- PUBLIC THINKING ON POST-WAR PROBLEMS.** By JEROME S. BRUNER. Washington, D.C.: National Planning Commission, 1943, pp. 36.
- MIGRATION OF POPULATION IN FIVE OKLAHOMA TOWNSHIPS.** By ROBERT T. McMILLAN. Stillwater: Oklahoma Agricultural and Mechanical College, 1943, pp. 61.
- MIGRATION AND STATUS OF OPEN-COUNTRY FAMILIES IN OKLAHOMA.** By ROBERT T. McMILLAN. Stillwater: Oklahoma Agricultural and Mechanical College, 1943, pp. 80.
- SALARIES AND QUALIFICATIONS OF YWCA PROFESSIONAL WORKERS.** By RALPH G. HURLIN. New York: Russell Sage Foundation, 1943, pp. 24.
- ON THE RELATIONS BETWEEN BLACKS AND WHITES.** By FERNANDO ORTIZ. Washington, D.C.: Division of Intellectual Cooperation, Pan American Union, 1943, pp. 12.
- CAN WORLD GOVERNMENT BE PREDICTED BY MATHEMATICS?** By HORNELL HART. Durham, North Carolina, 1943, pp. 16.
- CROSS SECTIONS OF NEW WORLD PREHISTORY.** A Brief Report on the Work of the Institute of Andean Research, 1941-1942. By WILLIAM D. STRONG. Washington, D.C.: Smithsonian Institution, 1943, pp. 46.
- INTER-AMERICAN COOPERATION THROUGH COLLEGES AND UNIVERSITIES.** Education and National Defense Series Pamphlet No. 14. Washington, D.C.: U.S. Office of Education, 1943, pp. 34.
- EMPLOYMENT POLICY AND ORGANIZATION OF INDUSTRY AFTER THE WAR.** Auspices of Nuffield College. London: Oxford University Press, 1944, pp. 70.
- LAW AND LEARNING THEORY: A STUDY IN LEGAL CONTROL.** By UNDERHILL MOORE and CHARLES C. CALLAHAN. New Haven: Yale Law Journal Company, Inc., 1943, pp. vi+136.
- KOREA FOR THE KOREANS.** Some Facts Worth Knowing and a Reading List. New York: American Council of Pacific Relations, 1943, pp. 30.

OUR CONSTITUTIONAL FREEDOMS. Civil Liberties: An American Heritage. By ROBERT E. CUSHMAN. Indianapolis: National Foundation for Education in American Citizenship, 1944, pp. 32.

UNEMPLOYMENT COMPENSATION EXPERIENCE OF BENEFICIARIES IN COLUMBUS, OHIO: 1939-1940. By ROSE L. PAPIER. Columbus: Bureau of Business Research, Ohio State University.

CANADA'S INDIAN PROBLEM. By DIAMOND JENNESS. Washington, D.C.: Smithsonian Institution, 1943, pp. 14.

CHILD WELFARE HANDBOOK. A Guide to Health and Social Services. BEATRICE S. STONE, Editor. Boston: Massachusetts Child Council, 1943, pp. 58.

THE IMPACT OF SOCIAL CHANGE UPON AMERICAN FAMILY LIFE. By OWEN F. BEAL. Ann Arbor, Michigan, pp. 37.

THE FAMILY AS A SOCIAL INSTITUTION. An Outline. By OWEN F. BEAL. Salt Lake City: University of Utah Press, pp. 31.

SOCIETY AND IDEOLOGY. An Inquiry into the Sociology of Knowledge. By GERARD L. DEGRE. New York: Columbia University Bookstore, 1943, pp. iv+114.

FAMILIES DISPLACED IN A FEDERAL SUB-MARGINAL LAND PURCHASE PROGRAM. By NELSON FOOTE and W. A. ANDERSON. Ithaca: Cornell University Agricultural Experiment Station, 1944, pp. 34.

BURMA—GATEWAY TO CHINA. By H. G. DEIGNAN. Washington, D.C.: Smithsonian Institution, 1943, pp. 21.

Sixteen excellent plates illustrate this succinct statement regarding the health, people, languages, social life, government, and wars of Burma.

NATIONAL SURVEY OF THE HIGHER EDUCATION OF NEGROES, A SUMMARY. By AMBROSE CALIVER. Washington, D.C.: U.S. Office of Education, Vol. IV, Misc. No. 6, 1943, pp. 50.

Discusses higher needs of Negroes, the kind, extent, and quality of educational facilities available to Negroes, and recommendations.

THE JAPANESE EVACUATION AND THE MINORITY PROBLEM. By SAMUEL NAGATA. Heart Mountain Relocation Center, Wyoming, 1943, pp. 7.

A brief but well-written statement by an evacuee of how it feels to live in a Relocation Center.

RELOCATION OF JAPANESE-AMERICANS. Washington, D.C., 1943, pp. 12.

This is an attractive pamphlet, illustrated with interesting photographs, explaining the relocation program and describing the Relocation Centers. A brief but enlightening pamphlet.

SOCIAL DRAMA

THE NORTH STAR. A Motion Picture about Some Russian People. By LILLIAN HELLMAN. New York: The Viking Press, 1943, pp. 118.

Technically speaking, this piece of writing is the master script prepared by playwright Lillian Hellman for her dramatic film, "The North Star." Miss Hellman defines a master script as "one in which the directions are given in less detailed form than in the script which will be used during the filming of the picture." The reading of this new form of writing offers the general public one of the first opportunities to become acquainted with the specific contribution of the creator of the narrative.

It is fortunate that so gifted a playwright as Miss Hellman was among the first to have had her script published, for it may well mark a new adventure in reading as well as being indicative of an advance made in the production of intellectually adult moving pictures. The trade terms for camera directions are explained in a note by the author, and, with these in mind, the reading becomes an intriguing sort of undertaking. The imagination is given a workout too, for, unless one brings that faculty into play, little or no enjoyment may follow. The dialogue is frequently interrupted with directions for both characters and camera, making for a certain "jumpiness" as Mr. Kronenberger states in his remarkably able introduction to the script. But Miss Hellman's writing of the dialogue is so swift and sure that this handicap soon vanishes.

It is a story about some simple Russian people who are first observed as a happy, free, and cooperative lot, living in a little community, carrying on their daily lives much as any other humans might. Stressed particularly is the social solidarity which prevails, the socialized interaction of their activities being nicely marked for attention. Then, in the midst of their festive June celebrations comes the Nazi invasion. The lives of these people are struck suddenly with all the tragic accompaniment of tragic beastiality which the Nazi hordes bestow upon the conquered. Horror, grim and realistic, is cast over the scene as the people try to fight against the powerful Nazi guns. They are wounded and killed wantonly. Heightened pathos reigns in the scene at the hospital where the German doctors have seized the village children for forced blood transfusions, the same children who only a few hours before had been gleefully celebrating the end of their school year. Despite the turmoil and the immensity of the tragedy that has seized upon them, the living are still deadly conscious of what they must do and why they must do it. " 'The earth belongs to us, the people.' If we fight for it. And we will fight for it." This is the tribute which Miss Hellman pays to the Russian peoples.

M.J.V.

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